

Inclusive teacher education for gender and sexuality diversity

By Silpakorn University
for British Council



Project report

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Introduction

Rationale and background of the study

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, outlines a plan to build a more just, equitable and sustainable world. Its 17 Sustainable Development Goals (SDGs) call for collective action by both developed and developing nations (United Nations, 2024).

Among them, SDG 5, Gender Equality, aims to dismantle systemic inequalities faced by women and girls and to ensure their full participation across all spheres of society. Recognising women's roles in reproduction, productivity and community, the agenda highlights that empowering women and girls is not only a matter of rights but also a driver of economic growth and social sustainability. Achieving all 17 SDGs depends on ensuring gender equality and addressing discrimination in all its forms.

Complementing these global commitments, UN agencies have stressed the importance of diversity, gender and sexuality education. The United Nations Population Fund (UNFPA) promotes gender and sexuality education as a tool for advancing equality and preventing discrimination against people of diverse genders and sexual orientations (UNFPA, 2014). It frames inclusivity as a human rights imperative and advocates for education that acknowledges human diversity. Similarly, the International Labour Organization (ILO) (2016) calls for the protection of the labour and human rights of LGBTIQ individuals, noting that discrimination in employment, lack of equal opportunities, and workplace harassment continue to undermine their economic security and career progression. Such advocacy underscores the interconnectedness of gender equality, human rights and sustainable development.

Thailand has distinguished itself in Southeast Asia for its progressive legal framework on gender equality. *Gender Equality Act B.E. 2558* (Parliament of Thailand, 2015) explicitly prohibits unfair discrimination based on gender identity or expression, making Thailand the first country in the region to enact such protections. Section 3 of the Act defines 'unfair gender discrimination' as any direct or indirect act or omission that restricts rights or benefits because of a person's sex, gender identity or gender expression. It also establishes two formal bodies, the Gender Equality Promotion Committee and the Committee on Consideration of Unfair Gender Discrimination, responsible for developing policy, receiving complaints and issuing remedies (Human Rights Watch, 2015). While the Act is a pioneering step, researchers and advocacy groups have noted limitations in its implementation, including relatively low public awareness, and exceptions in its scope that may reduce its effectiveness in practice (Human Rights Watch, 2015; Sinen, 2017). Evidence from Thai schools indicates that LGBTQ+ learners continue to experience bullying, exclusion and pressure to conceal their identities, leading to psychological distress and weakened engagement with learning (Sinchu et al., 2022).

More recently, Thailand has taken a landmark step by passing marriage equality legislation. In early 2024, Parliament approved a bill legalising same-sex marriage, which came into force on 23 January 2025. The legislation amends the Civil and Commercial Code to use gender-neutral terminology, recognising 'spouses' rather than 'husband' and 'wife', and extends equal rights to property, inheritance and adoption (Newman & Lau, 2024). With this reform, Thailand became the first country in Southeast Asia to grant full marital rights to same-sex couples. This development reflects broader cultural change, increasing the visibility of diverse families and affirming LGBTQ+ rights in law. At the same time, however, it exposes the gap between progressive legislation and educational practice. Teacher training programmes remain largely grammar-centred and rarely address gender or sexual diversity, while mainstream English-language teaching materials continue

to depict exclusively heterosexual couples, reinforcing a male–female binary and omitting queer identities (Newman & Lau, 2024). Unless teacher education adapts to reflect these legal and cultural changes, a disjunction will persist between rights guaranteed in law and the lived realities of learners and teachers in classrooms.

The disconnect between policy and practice is also evident in Thailand’s approach to comprehensive sexuality education (CSE). While legally mandated, reviews by the Ministry of Education & UNICEF (2016) found that most schools deliver CSE in a narrow, risk-based framework. Instruction is dominated by topics such as reproduction, contraception and disease prevention, while issues of gender rights, sexual diversity, inequality and inclusive relationships are rarely addressed. Where diversity is covered, it is often presented negatively, reinforcing stigma rather than promoting acceptance. Teachers themselves report limited training in CSE pedagogy, leading many to adopt moralistic, lecture-based approaches shaped by personal values rather than evidence. Sensitive topics are frequently avoided, and teachers often fail to intervene in cases of bullying or discrimination.

For learners, these gaps have significant consequences. Sinchu et al. (2022) found that LGBTIQ learners in basic education face systemic unfair treatment, including bullying, exclusion and a lack of institutional understanding. Many feel pressure to conceal their identities, with long-term impacts on well-being and educational outcomes. For LGBTIQ students, the challenges extend into higher education. Intakaew (2018) documented how transgender and gender-nonconforming teacher trainees were compelled to adhere to dress codes that aligned with their birth-assigned sex, both on campus and during school practicums. Some schools explicitly enforced these requirements under the justification of ‘professionalism’ and ‘role model’ expectations, leading many LGBTIQ students to abandon teaching careers altogether in favour of programmes with more flexible environments such as communication arts. These institutional practices create systemic barriers that undermine both authenticity and career progression.

Within English language teaching (ELT), the challenges are particularly acute. ELT plays a crucial role in equipping learners with global communication skills, yet in Thailand it remains dominated by grammar-centred instruction with limited emphasis on socio-cultural engagement (Damnet, 2021). Oeamoum and Sriwichai (2020) found that student English teachers reported urgent needs for curricula that emphasise real-life communication, diversity and engaging methodologies. Instead, they encountered outdated teaching methods, an overreliance on grammar and reading, and a lack of specialists for innovative or inclusive approaches. Similar issues are evident in ELT materials across the region. Ariyanto’s (2018) critical analysis of Indonesian English coursebooks revealed persistent gender stereotypes and the erasure of LGBTQ+ identities in both text and imagery. These materials rarely encourage meaningful discussions of gender diversity and identity, instead reinforcing narrow cultural norms.

Taken together, the evidence suggests that while Thailand has made significant legal and policy advances, including the Gender Equality Act (Parliament of Thailand, 2015) and marriage equality legislation, its education system has not kept pace. Teacher education remains fragmented, exclusionary and ill-equipped to prepare student English language teachers for classrooms where gender and sexual diversity are lived realities. With pre-service curricula heavily weighted towards technical skills, inclusive pedagogy is treated as peripheral, if addressed at all. Unless these gaps are addressed, the rights guaranteed in law will remain aspirational rather than operational within classrooms.





Against this backdrop, it is essential to examine the inclusivity of curricula, pedagogy and assessment in Thai ELT teacher education programmes, alongside the experiences of LGBTIQ students. There are five main research objectives in this study:

Research objectives

1. to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations
2. to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities
3. to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers
4. to investigate and compare the perception levels of student English language teachers, lecturers and administrators towards inclusive teacher education training programmes
5. to propose an inclusive guideline for preparing Thai English language teachers to address learners with diverse genders and sexualities.

Literature review

This literature review establishes the theoretical and empirical foundations for examining LGBTQ+ inclusion in Thai English language teacher education, directly addressing the study's objectives. At the global level, comprehensive sexuality education (CSE) is increasingly recognised as a human rights and equity issue. The *International Technical Guidance on Sexuality Education*, published by UNESCO (2018), emphasises that curricula should challenge restrictive gender norms and equip young people to make safe and respectful choices, regardless of their sexual orientation or gender identity. However, UNESCO's global status report (2021) shows that while many countries have adopted formal commitments, the translation of policy into practice is weak. Teachers often report limited preparation, and classroom coverage of sexuality is narrow and risk-based.

In Thailand, *Gender Equality Act B.E. 2558* (Parliament of Thailand, 2015) provides legal recognition for diverse genders and sexualities, yet classroom practice frequently remains heteronormative and exclusionary. Research on student English teachers highlights curricula heavily weighted towards grammar and reading, with little integration of inclusive pedagogy or attention to diversity (Oeamoum & Sriwichai, 2020). Similarly, teachers' scepticism towards communicative methods reinforces a technical focus at the expense of sociocultural responsiveness (Foster et al., 2015). The gap between progressive policy commitments and the realities of teacher preparation underscores the need to explore how English language teacher education engages, or fails to engage, with gender and sexual diversity.

This review moves from global frameworks to the Thai context, examines the challenges of CSE and teacher education, considers the specific case of English language teaching (ELT), reviews best practice frameworks, and finally identifies the research gap that informs this study.

The global and national imperative for inclusive education

International and global frameworks

Global agendas on education and gender equality converge on the principle that inclusive education is both a right and a requirement for sustainable development. The United Nations' Sustainable Development Goals (SDG 4 and SDG 5) commit governments to ensure inclusive and equitable quality education and to achieve gender equality. SDG 4.7 specifies that all learners should acquire knowledge and skills to promote human rights, gender equality and global citizenship, while SDG 5 extends these commitments by challenging discrimination and violence based on gender (United Nations, 2024). Together, they position comprehensive sexuality education as essential to sustainable development and social justice.

UNESCO's Education for Sustainable Development (ESD) framework complements these commitments by emphasising that sexuality education is not only about health but also about citizenship and human rights. ESD advocates participatory, critical and transformative pedagogies that encourage learners to reflect on and challenge inequitable gender norms. This approach recognises LGBTQ+ learners as rights-holders and positions inclusivity as central to quality education.

The *International Technical Guidance on Sexuality Education* (UNESCO, 2018) provides a detailed roadmap for rights-based, age-appropriate and inclusive curricula. It emphasises incremental, developmentally responsive learning that includes explicit treatment of gender norms, sexual orientation, and sexual and gender diversity. It calls for participatory pedagogies and teacher training that enable educators to challenge discrimination and violence. Despite its influence, implementation remains uneven. Many countries adopt policy language but deliver narrow, risk-oriented content, reflecting teachers' lack of preparation and ongoing cultural resistance.

Other international initiatives reinforce these imperatives. IGLYO's LGBTQI Inclusive Education Map, Index, Report & Database (www.iglyo.org/projects/lgbtqi-inclusive-education) stresses the need for anti-discrimination laws, inclusive curricula and compulsory teacher training. Similarly, UNESCO's (2016) *Call for Action on Inclusive and Equitable Education* highlights the continuing exclusion of learners based on sexual orientation, gender identity or sex characteristics.

International frameworks establish a strong normative base for inclusive education and sexuality education as human rights obligations. Yet their effectiveness depends on national implementation, which is often constrained by cultural norms and teacher preparedness. For Thailand, these frameworks provide a benchmark against which national laws, policies and teacher education practices can be assessed.

The Thai context

Thailand has been internationally recognised for progressive steps towards gender equality. *Gender Equality Act B.E. 2558* (Parliament of Thailand, 2015) explicitly prohibits discrimination based on sex, sexual orientation and gender expression, making Thailand one of the few Asian countries with such protections. Institutional mechanisms, including the

Committee for the Promotion of Gender Equality, were created to enforce the law. The Act has provided tools for challenging discrimination, for example, enabling transgender student teachers to contest restrictive university dress codes. Thailand is also one of only two Asian countries mandating sexuality education in schools, signalling formal commitment to diversity and equality.

Despite these advances, gaps remain significant. Section 17 of the Act allows exceptions in the name of religion or national security, creating loopholes that limit protection. The absence of legal gender recognition continues to cause barriers in education and employment, with official documents retaining birth-assigned sex markers. At the constitutional level, anti-discrimination protections are limited to 'sex' without explicit recognition of gender identity or expression.

Educational institutions illustrate these contradictions. Surveys show high rates of bullying and exclusion for LGBTQ+ learners: over half of LGBT-identified secondary students report being bullied due to their sexual orientation or gender identity (UNESCO, 2014). University students describe experiences of mockery, exclusion and stigma, compounded by discriminatory dress codes and lack of gender-sensitive facilities (Hongboontri & Duangsaeng, 2022). Textbooks and curricula have also been shown to depict LGBTQ+ identities negatively, often reinforcing stigma rather than promoting acceptance (Ministry of Education & UNICEF, 2016). The consequences for well-being are profound, with research showing significantly higher rates of depression and suicidality among transgender youth compared to cisgender peers (Wichaidit et al., 2021).

Thailand's legal framework provides important protections, but the persistence of bullying, stigma and structural discrimination in education demonstrates a sharp disconnect between policy and practice. This disjunction legitimises the present study's focus on teacher education, where policy commitments must be translated into inclusive classroom practice.

Challenges in teacher education and Comprehensive Sexuality Education (CSE)

Gaps in CSE in Thailand

Although sexuality education is legally mandated in Thailand, reviews show it is predominantly risk-oriented and prevention-focused. Instruction emphasises reproduction, contraception and disease prevention, while omitting or minimising discussion of gender, rights, consent and sexual diversity (Ministry of Education & UNICEF, 2016). Where diversity is mentioned, it is often framed negatively, reinforcing stigma.

Teacher preparation is limited. More than half of Thai teachers surveyed reported never having received training in CSE pedagogy. Many rely on lecture-based, moralistic approaches shaped by personal attitudes rather than evidence. Sensitive issues are avoided, and teachers often fail to intervene in bullying. These patterns echo global findings that teachers frequently feel unprepared to deliver inclusive sexuality education (UNESCO, 2021).

The consequences are evident in student experiences. More than half of LGBT secondary students in Thailand report being bullied, while LGBTQ university students describe concealing their identities in class to avoid stigma.

Despite policy progress, CSE in Thailand remains fragmented, medicalised and insufficiently inclusive. Its failure to address gender and sexual diversity undermines the broader aims of inclusive education and leaves students ill-prepared to foster equitable classrooms.

Systemic barriers for LGBTIQ students

Globally, students seldom receive comprehensive preparation for addressing gender and sexual diversity. Cultural norms, religious values and insufficient professional training reinforce heteronormativity within teacher education. When LGBTIQ issues are included, they are frequently framed through deficit-based perspectives, focusing on risk, bullying or pathology rather than affirming diversity as a core educational value.

In Thailand, these challenges are compounded by institutional practices. Teacher education curricula remain heavily grammar-focused and rarely integrate themes of diversity, equity or social justice (Kantavong & Nethanomsak, 2012). Transgender and gender-nonconforming students are particularly constrained by restrictive dress codes and expectations to conform to heteronormative 'role model' ideals during both coursework and practicums (Newman et al., 2021). Nevertheless, incremental progress has occurred, for example, Chulalongkorn University's 2019 decision to allow transgender students to wear attire aligned with their gender identity signalled a symbolic step towards greater inclusion (Prachatai, 2019).

Despite such advances, university environments largely lack explicit anti-discrimination policies or structured support systems. The absence of safe spaces leaves LGBTIQ students vulnerable to marginalisation and exclusion, while programme design seldom incorporates training or assessment focused on inclusive pedagogy (Hongboontri & Duangsaeng, 2022).

Taken together, these systemic barriers compromise the authenticity, well-being and professional readiness of LGBTIQ students. Without structural reforms across curricula, institutional policies and pedagogical practices, Thai teacher education will continue to reproduce inequities rather than foster inclusive classrooms.

The specific context of English language teacher (ELT) education

English language teaching (ELT) occupies a distinctive position within global education, particularly in contexts where English is taught as a foreign language. In Thailand, English instruction continues to emphasise grammar, vocabulary and reading skills, with comparatively less focus on communication or intercultural competence. This technical orientation has shaped teacher education programmes, where students are trained primarily in methodological routines and linguistic accuracy rather than in broader issues of diversity, inclusion and learner identity (Oeamoum & Sriwichai, 2020).

The need for contextualised and diverse curricula

Research across Asia has highlighted the limitations of ELT curricula that privilege form-focused instruction over social diversity and inclusive pedagogies. Studies demonstrate that while English is often framed as a neutral, global language, curricula tend to marginalise intercultural competence, rights-based education, and considerations of gender and sexuality diversity (Paiz, 2018). For example, in Indonesia, curricular reforms have attempted to contextualise English learning by incorporating local cultural values, while in Sweden, teacher educators have drawn on queer theory to disrupt heteronormativity in ELT classrooms (Ariyanto, 2018). Conversely, South African contexts illustrate how strong religious norms can act as a constraint on curricular innovation, limiting the extent to which inclusive practices can be embedded (Gray, 2013).

In Thailand, comprehensive reviews of sexuality education underscore a persistent reliance on risk-prevention narratives, particularly around pregnancy and sexually transmitted infections, at the expense of rights-based and diversity-focused perspectives (Ministry of Education & UNICEF, 2016). These patterns mirror the broader culture of English teacher preparation, where form-focused training often takes precedence over sociocultural engagement. The absence of structured attention to diversity not only reinforces narrow conceptions of language education but also limits students' preparation for teaching in inclusive and globally relevant ways.

Gender bias and heteronormativity in materials

Textbooks and teaching materials remain central to ELT worldwide, and they frequently reproduce social hierarchies and stereotypes. Studies consistently show that women are disproportionately represented in domestic roles, while men are more likely to appear in professional or public spheres (Ariyanto, 2018), a pattern also observed in analyses of Thai school textbooks (Kijponphol et al., 2019). Beyond gender imbalance, LGBTQ+ identities are either erased altogether for the sake of 'marketability' in global publishing or they appear only in marginalised contexts, reinforcing their status as 'other' (Paiz, 2015; Gray, 2013).

Thai ELT classrooms reflect these broader patterns. Students report that heteronormativity is pervasive in the materials they encounter, even when teachers themselves are supportive or open-minded (Hongboontri & Duangsaeng, 2022). The result is a hidden curriculum that normalises heterosexual relationships and binary gender roles while silencing diverse identities. Unless teacher education equips students with the skills to critically interrogate, adapt and supplement these materials, exclusionary norms will continue to be reproduced in classrooms. Developing the capacity to identify bias in ELT resources and to incorporate inclusive alternatives is therefore essential if Thai ELT programmes are to prepare teachers for increasingly diverse learner populations.

Best practice frameworks and guidelines for inclusive teaching

Efforts to address the persistent exclusion of LGBTQ+ perspectives in education have led to the development of a range of inclusive teaching frameworks and guidelines across higher education and school settings. These initiatives offer structured approaches that move beyond policy statements to provide practical strategies for embedding inclusivity in curricula, pedagogy, assessment and institutional culture. Collectively, they provide transferable insights for English language teacher education, which faces similar challenges of heteronormativity, invisibility and lack of contextualised representation.

UCL's toolkit: *Recognising and including LGBTQ+ identities in language teaching*

The University College London LGBTQ+ Equality Steering Group (UCL LESG) toolkit (Hansen et al., 2021), developed following workshops led by John Gray, supports individual teachers and programme teams in recognising and embedding LGBTQ+ identities in language teaching. It presents three approaches: *Identify*, *Include*, and *Problematise and Question* that encourage reflection, incremental inclusion and critical engagement with heteronormativity. Practical strategies include modifying dialogues to represent diverse families, integrating non-binary pronouns, and using LGBTQ+ cultural events as teaching content. By addressing common teacher concerns (time, controversy, stereotyping), the toolkit emphasises that language teaching is never culturally neutral and that even small steps challenge invisibility (Gray, 2013).

University of Birmingham: LGBTQ-inclusivity in the higher education curriculum – best practice guide

Ward and Gale's (2016) guide introduces the Ward–Gale Model, conceptualising inclusivity across the domains of *Language*, *Role Models*, and *Curriculum Content*, and across the progressive stages of *Awareness*, *Additive Approaches*, and *Transformative Practice*. The model highlights the importance of hidden curricula and emphasises balanced representation rather than tokenistic 'add-on' inclusion. Practical strategies include mainstreaming LGBTQ+ themes across modules, integrating visible role models, and challenging cis- and heteronormative assumptions in everyday teaching practice.

The QAA *Inclusive Higher Education Framework*

Developed collaboratively across several UK universities, the QAA *Inclusive Higher Education Framework* (Hubbard & Gawthorpe, 2024) embeds inclusivity within five domains: *Structures and Processes*, *Curriculum Design and Delivery*, *Assessment and Feedback*, *Community and Belonging*, and *Pathways to Success*. While not LGBTQ+-specific, its emphasis on consistent inclusive language, representation of diverse scholars, and compulsory professional development directly supports LGBTQ+ inclusion. The framework shifts responsibility from individual adjustment to systemic change, making inclusivity routine and embedded across institutional practices.

Warwick's Queering University programme

The University of Warwick's *Queering University* programme (University of Warwick, 2023) positions inclusivity as a transformative project grounded in queer pedagogy. Drawing on the Ward–Gale Model (2016), it progresses from awareness to transformative practice, embedding LGBTQ+ representation into curriculum design, role modelling and institutional culture. Survey data reveals high levels of concealment and marginalisation among LGBTQUIA+ students, underlining the urgency of systemic change. The programme addresses these challenges by promoting pronoun pledges, offering training on queer pedagogies, and integrating inclusive curricula across disciplines.

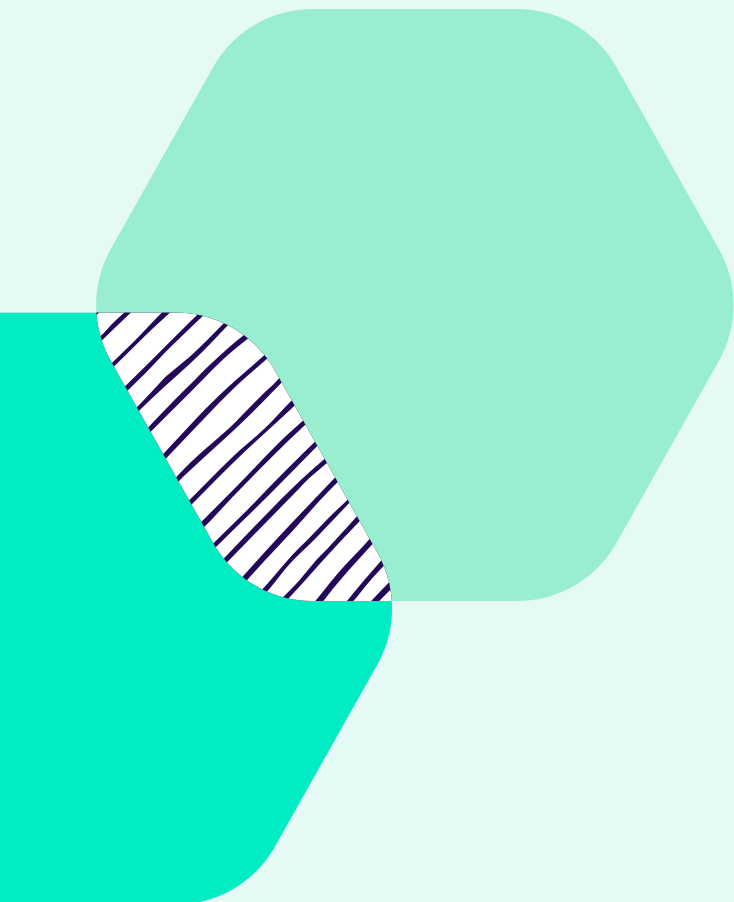
University of Leeds: *Baseline standards of inclusive learning and teaching*

The University of Leeds (Brady, 2022) established baseline standards of inclusive learning, emphasising the integration of diverse identities, including LGBTQ+, into mainstream teaching practice. Priorities include inclusive language (e.g. gender-neutral pronouns, avoidance of heteronormative assumptions), recognition of diverse families, and addressing hidden curricula. Leeds situates LGBTQ+ inclusion within broader agendas such as decolonisation and accessibility, framing inclusivity as part of equitable learning design rather than individual 'reasonable adjustments'.

School-level guidance: Teaching Tolerance 'Best practices'

At the school level, the 'Best practices' for serving LGBTQ students guide (Teaching Tolerance, 2013) demonstrates how policy, classroom culture, instruction and community engagement intersect to create supportive climates. Strategies include explicit anti-bullying policies, affirming pronoun practices, integrating queer history, and supporting student-led groups such as GSAs. Although developed in the US context, the guide's rights-based, whole-school approach provides transferable lessons for ELT education.

While originating in Western contexts, these frameworks converge on common levers of change: language, representation, curriculum content, assessment, staff training and institutional culture. For Thai ELT teacher education, they provide models for embedding inclusivity at multiple levels, moving beyond isolated efforts to systemic integration.



Research gap and justification of the present study

Although global frameworks, Thai legislation, and national equity policies acknowledge the importance of diversity, there has been no comprehensive study examining how Thai ELT teacher education engages with gender and sexual diversity across the interrelated domains of curriculum, pedagogy, assessment and institutional policy.

Existing research remains fragmented: school-level studies typically focus on the experiences of LGBTQ+ students; textbook analyses expose gender bias and heteronormativity; and higher education scholarship often addresses inclusivity only in broad equity terms. None, however, systematically connect these strands to the specific design and delivery of ELT teacher preparation programmes.

This study addresses that gap by analysing inclusivity across the full ecology of ELT teacher education. Employing an exploratory sequential mixed-methods design, it begins with qualitative interviews and focus groups to capture lived experiences and hidden curricula, then extends these insights through a large-scale national survey to test prevalence and stakeholder perceptions, and finally engages experts to validate findings against international best practices. This design ensures that the study moves beyond descriptive critique to produce empirically grounded, evidence-based recommendations.

By situating its analysis within a tripartite conceptual framework of curriculum–pedagogy–assessment and guided by a social-justice orientation, the study advances current knowledge in three ways. First, it provides the first integrated account of how Thai ELT teacher education addresses (or neglects) gender and sexual diversity. Second, it generates comparative, multi-stakeholder evidence that can inform policy and practice within universities. Third, it offers actionable guidelines for embedding inclusivity systematically into teacher education programmes, ensuring that future English teachers are better prepared to create equitable and affirming classrooms for learners of all genders and sexualities.

The literature review has shown that while commitments to inclusivity exist at both global and national levels, their enactment in Thai ELT teacher education remains limited, fragmented and insufficiently documented. By integrating multiple levels of analysis and amplifying diverse stakeholder voices, this study fills a critical scholarly and practical gap, contributing to the advancement of inclusive ELT teacher education in Thailand.



Methodology

This study employed a mixed-methods approach using an exploratory sequential design. In this design, the researcher began with qualitative data collection and analysis, followed by quantitative data collection and analysis to test and generalise the initial findings (Creswell & Plano Clark, 2018). The research process started with an in-depth qualitative phase, using interviews and focus groups to explore the phenomenon. The insights from this phase were then used to inform the development of the quantitative survey instrument. The quantitative phase followed, where numerical data was collected and analysed to confirm patterns and provide statistical validation. Finally, the findings from both phases were integrated to draw comprehensive conclusions.

The study was conducted in three distinct phases:

1. **Phase 1 (qualitative study):** aimed to deeply analyse the inclusiveness of curricula, pedagogies, assessment strategies and teaching materials
2. **Phase 2 (quantitative study):** aimed to study and compare perception levels of key stakeholders and test the qualitative findings across a larger population
3. **Phase 3 (policy study):** aimed to propose an inclusive guideline based on the validated findings from the first two phases.

Phase 1: Qualitative study

The objectives of this qualitative phase were to: 1) analyse and evaluate the inclusiveness of curricula, pedagogies, and assessment strategies in teacher education programmes, especially in areas of diverse genders and sexual orientations; 2) study the teacher education programmes of English language teachers in preparing them for teaching students of different genders and sexualities; and 3) analyse inclusive teaching materials and resources used in teacher education programmes of English language teachers.

Research design

This qualitative phase employed a semi-structured interview and focus group approach to uncover in-depth insights into the multifaceted roles and challenges within Thai higher education. A focus group with stakeholders provided a platform for lecturers, students and administrators to voice their opinions and concerns. An observation technique was also utilised to gain first-hand insights into the implementation of inclusive practices. The use of these three qualitative methods ensured data triangulation and enhanced the trustworthiness of the findings.

Gaining access to the sites and individuals

Accessing sites and individuals for this research required a thoughtful and systematic approach. The research team established partnerships with key educational institutions after obtaining the necessary permissions from administrators. Building rapport with key contacts within the complex hierarchy of Thai universities facilitated access to classrooms and participants. Clear communication regarding the research purpose helped build support and cooperation. Throughout the recruitment process, the team prioritised inclusivity and sensitivity, ensuring representation from diverse backgrounds. Ethical guidelines, including informed consent and the protection of participant confidentiality, were strictly upheld.

Participants

Key informants in the qualitative phase were stakeholders of English teacher education programmes in Thai higher education, including student English teachers, lecturers and academic administrators. The administrator group was broad, covering both university-level leadership (such as vice-presidents) and

faculty-level leaders (such as deans and programme directors). Inclusion criteria required that student participants be currently enrolled in an undergraduate or graduate teacher education programme, while lecturers and administrators needed to be actively involved in the design, delivery or management of English teacher education.

Region	University types	Number of universities	Student English teachers	Lecturers	Administrators
North	Public and autonomous universities	1	5	2	2
	Rajabhat universities	1	5	2	2
	Private universities	1	5	2	2
Northeastern	Public and autonomous universities	1	5	2	2
	Rajabhat universities	1	5	2	2
	Private universities	1	5	2	2
Central	Public and autonomous universities	1	5	2	2
	Rajabhat universities	1	5	2	2
	Private universities	1	5	2	2
South	Public and autonomous universities	1	5	2	2
	Rajabhat universities	1	5	2	2
	Private universities	1	5	2	2
Total		12	60	24	24
Total numbers of participants: 108					

Table 1: The quota selection of participants

A multi-stage purposive and quota sampling technique was employed to select a target sample of 108 participants (9 participants from each of the 12 selected universities). In the first stage, universities offering English teacher education were stratified by two criteria: geographic region (North, Northeast, Central, and South) and institution type (Public/Autonomous, Rajabhat, and Private). One institution representing each of these twelve categories was purposively selected, resulting in 12 participating universities. In the second stage, a fixed quota of participants was recruited from each institution, comprising five student English teachers, two lecturers and two administrators. This approach ensured maximum variation across institutional and regional contexts while maintaining balanced representation from each stakeholder group.

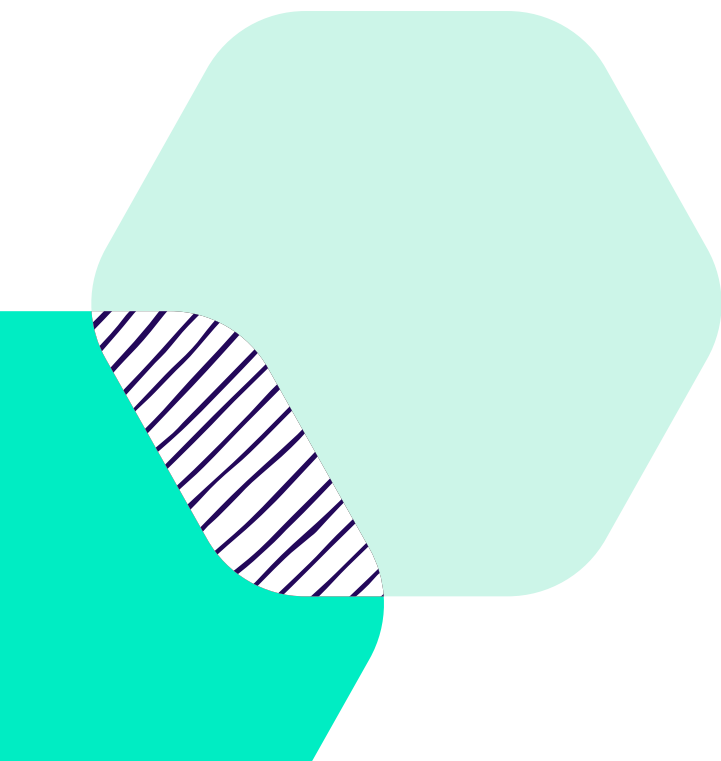
The 108 participants were then allocated to different methods of data collection. Semi-structured interviews were conducted with all lecturers ($n = 24$) and administrators ($n = 24$) to capture detailed individual perspectives on curriculum, pedagogy and policy. In contrast, focus groups were organised exclusively with students, one group at each participating university. Each group included the five student participants from that institution, yielding a total of 12 focus groups and 60 students. This structure provided both depth and breadth of insight, while ensuring triangulation across sources and methods.

Data collection procedures

Two qualitative data collection methods were used: a semi-structured interview and a focus group. The details of each procedure are described below.

Conducting semi-structured interviews with stakeholders of an English language education programme regarding an inclusive practice of curriculum, pedagogy and assessment offered an understanding of the challenges, successes and perspectives surrounding inclusivity in education. By engaging directly with stakeholders, including lecturers, students and administrators, the research team could investigate deeply into their experiences, beliefs and suggestions for fostering inclusivity within the programme. Semi-structured interviews provided the flexibility to explore diverse viewpoints and elicit rich qualitative data, allowing for the identification of emerging themes, patterns and areas for needs and improvement. Through open-ended questions and probing discussions, the research team uncovered insights into the complexities of implementing inclusive practices, the barriers faced by stakeholders, and the strategies that have proven effective in promoting inclusivity.

Conducting a focus group with stakeholders of an English language education programme was also essential for ensuring the programme meets the diverse needs of all learners. By bringing together lecturers, students and administrators in a collaborative setting, the focus group enabled a comprehensive exploration of perspectives and experiences related to inclusivity in English language education. Through open dialogue and shared reflections, stakeholders could identify barriers to inclusivity, such as cultural biases or accessibility issues, and propose strategies to address them. Ultimately, the insights gained from the focus group helped inform evidence-based decision-making. The use of these two methods ensured data triangulation and enhanced the trustworthiness of the qualitative findings.



Data analysis

The interviews were transcribed and analysed using thematic analysis to identify and interpret patterns within the data. This iterative process involved coding responses, categorising codes into themes, and reviewing these themes for coherence and relevance to the research questions. The analysis was conducted with the aid of qualitative data analysis software to enhance rigour and reliability.

Trustworthiness of qualitative interpretation

To ensure the trustworthiness, meaning the reliability, credibility and validity, of the qualitative findings in this phase, the research team used data triangulation by validating data from the different stakeholder groups (lecturers, students, and administrators). Method triangulation was also employed by comparing and contrasting data from the interviews and the focus group. Moreover, participant feedback was used by asking participants to cross-check and verify key findings to ensure the interpretations were accurate and resonated with their experiences.

Research ethics and consideration

In conducting this research, the research team was committed to upholding rigorous research ethics to ensure the integrity, confidentiality and well-being of all participants. Prior to data collection, the team obtained informed consent from all participants, emphasising voluntary participation and the right to withdraw at any time without consequence. Measures were taken to protect the anonymity and confidentiality of participants, including the secure storage and anonymisation of all data. Sensitivity to the diverse identities and experiences of participants, especially regarding gender and sexuality, was paramount throughout the research process. The team implemented inclusive language and communication strategies to create a safe and respectful environment, acknowledging and validating the lived experiences of all participants. Additionally, the research team adhered to all ethical guidelines and regulations governing research involving human subjects, having received approval from the relevant institutional review board. By prioritising these ethical considerations, the team aimed to conduct responsible research that contributes to the advancement of knowledge, while upholding the dignity and rights of all participants.



Phase 2: Quantitative study

The aim of this quantitative phase was to study and compare the perception levels of student English language teachers, lecturers and administrators towards inclusive teacher education training programmes. This phase also served to test the initial qualitative findings and generalise them across a larger population.

Population and samples

The quantitative phase targeted the broader population of stakeholders in English teacher education programmes across Thailand, including student English teachers, lecturers and administrators. According to the Office

of the Higher Education Commission (OHEC), approximately 80 higher education institutions nationwide offer English teacher education, and these institutions collectively constituted the study population.

The required sample size was determined using G*Power statistical software to ensure adequate power for the planned analyses. Based on a medium effect size ($f = 0.20$), a significance level of 0.05, and a desired power of 0.95 for one-way ANOVA, the minimum sample size was calculated to be 470.

To account for potential non-responses and to support subgroup comparisons, the target was set at 480 participants. Ultimately, the study achieved a final sample of 491 participants, representing a wide range of institutions across the country (see Appendix A).

Input	Effect size f	0.20
	A err prob	0.05
	Power ($1-\beta$ err prob)	0.95
	Number of groups	5
Output	Noncentrality parameter λ	18.8000000
	Critical F	2.43911154
	Numerator df	4
	Denominator df	465
	Total sample size	470
	Actual power	0.9504233

Table 2: Sample size estimation by G*Power

Region	University types	Number of universities	Student English teachers	Lecturers	Administrators
North	Public and autonomous universities	1	20	10	10
	Rajabhat universities	1	20	10	10
	Private universities	1	20	10	10
Northeastern	Public and autonomous universities	1	20	10	10
	Rajabhat universities	1	20	10	10
	Private universities	1	20	10	10
Central	Public and autonomous universities	1	20	10	10
	Rajabhat universities	1	20	10	10
	Private universities	1	20	10	10
South	Public and autonomous universities	1	20	10	10
	Rajabhat universities	1	20	10	10
	Private universities	1	20	10	10
Total		12	240	120	120
Total numbers of participants: 480					

Table 3: The stratified random sampling of samples

A stratified random sampling technique was used to select participants, with stratification based on both institutional type (Public/Autonomous, Rajabhat, and Private) and geographic region (North, Northeast, Central, and South). Within each stratum, participants were randomly drawn from the three stakeholder

groups to ensure proportional representation. This approach was chosen to maximise representativeness of the national higher education landscape, to allow generalisation of the findings with confidence, and to provide a strong basis for comparing perceptions across institutional and regional strata.

Research instruments

The research instrument used in this quantitative phase was a five-point rating scale questionnaire designed to assess the perception levels of student English language teachers, lecturers and administrators towards inclusive teacher education programmes.

The development of this instrument followed two key steps, as per the exploratory sequential mixed-methods design:

1. A comprehensive literature review regarding inclusive teacher education training programmes was conducted to establish a theoretical foundation for the items.

2. The survey items were then constructed and refined based on both the literature review and, crucially, the qualitative findings from the first phase of the study. This ensured that the questionnaire was not only theoretically grounded but also directly relevant to the specific issues, themes and language used by the participants in the Thai context.

The 1–5 rating scale on the questionnaire was designed to measure the participants’ perception levels towards inclusive teacher education training programmes, with higher scores indicating a more positive perception.

Number	Meaning	Interpretation
5	Strongly agree	Participants who select this option strongly endorse the statement and believe it accurately reflects their views or experiences regarding the English teacher education programme.
4	Agree	Participants who choose this option generally support the statement and find it reflective of their views or experiences regarding the English teacher education programme.
3	Neutral or Neither agree nor disagree	Participants who select this option neither agree nor disagree with the statement, indicating a lack of strong feelings or opinions either way.
2	Disagree	Participants who choose this option may have reservations or concerns about the statement but do not completely reject it.
1	Strongly disagree	Participants who select this option believe that the statement does not accurately reflect their views or experiences regarding the English teacher education programme.

Table 4: The meaning and interpretation of the rating scale

3. Items were validated in terms of the content validity of the scales by asking three experts to judge the appropriateness of each item in the questionnaire by using Index of Item-Objective Congruence (IOC).

Number	Meaning
1	If the expert thinks that this item is appropriate to be used in the scale
0	If the expert is not sure whether that item is appropriate to be used in the scale or not
-1	If the expert thinks that this item should be deleted from the scale

Table 5: The meaning of numbers in IOC procedure

4. Items were revised according to the experts' recommendations and scales were trialled with some target groups to ensure the appropriate level of language use in the scale.
5. Needs analysis scales were qualified in terms of reliability by piloting with 30 samples. The internal consistency reliability would be used to determine the overall reliability of the developed scales. Internal consistency reliability is a measure used to assess the extent to which the items within a measurement instrument consistently measure the same construct or concept. It is a way to evaluate the reliability or consistency of a set of items that are designed to measure a single underlying factor or dimension. The most common method for assessing internal consistency reliability is Cronbach's alpha (α). Cronbach's alpha calculates the average correlation between all possible pairs of items within a test. The value of Cronbach's alpha ranges from 0 to 1, where a higher value indicates greater internal consistency. Generally, a Cronbach's alpha of 0.70 or higher is considered acceptable for most purposes. Hence, internal consistency reliability is essential in ensuring that the items within a scale are measuring the same concept reliably. If the items are not internally consistent, it may indicate issues with the clarity of the scales, redundancy of items or inconsistencies in the measurement of the underlying construct. Also, the reliability coefficients of the overall scales were explored using Cronbach's alpha.

Cronbach's alpha (α) score	Level of reliability
0.0 – 0.20	Less reliable
0.21- 0.40	Rather reliable
0.41-0.60	Quite reliable
0.61-0.80	Reliable
0.81-1.00	Very reliable

Table 6: Reliability levels of research instrument

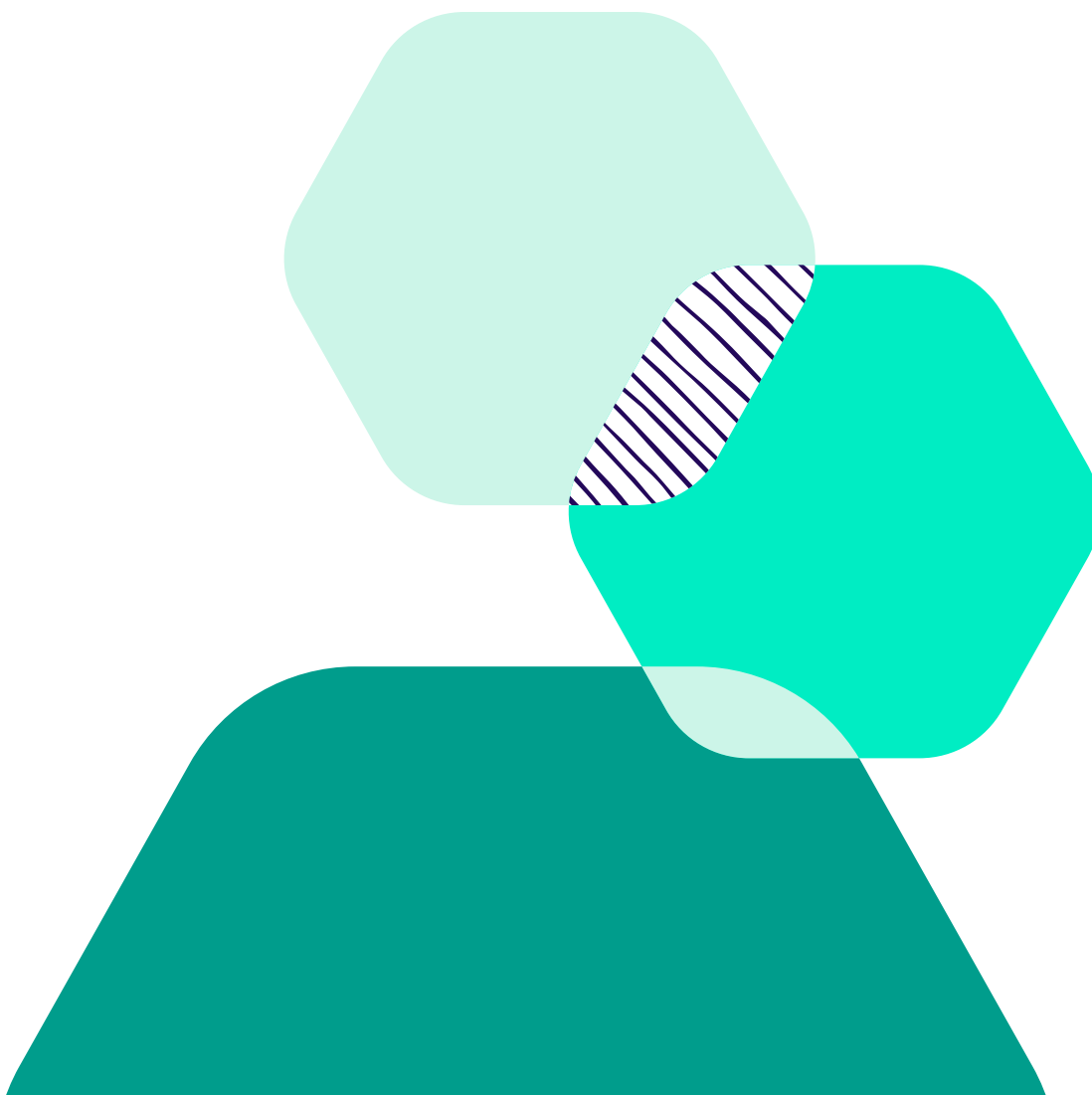
Data collection and analysis

The scale for assessing perception levels of student English language teachers, lecturers and administrators towards inclusive teacher education programmes was distributed to the target respondents through both paper and online platforms. A follow-up procedure was scheduled for the end of April to ensure a high questionnaire return rate.

Data gained from this phase was quantitative data, or numeric data from the rating scales. Descriptive statistics such as frequency, mean, percentages, and standard deviation were used to study their perception levels towards inclusive teacher education programmes. The one-way analysis of variance (ANOVA) was used as an inferential statistic to compare their perception levels.

Range of mean score	Meaning
4.50-5.00	Strongly agree
3.50-4.49	Agree
2.50-3.49	Neutral or Neither agree nor disagree
1.50-2.49	Disagree
1.00-1.49	Strongly disagree

Table 7: The interpretation of mean range



Phase 3: Policy study

The final phase of the study was dedicated to the development and validation of an inclusive guideline for preparing Thai student English language teachers to effectively address the needs of learners with diverse genders and sexualities. This phase focused on transforming the findings of the qualitative and quantitative stages into practical, evidence-based recommendations and ensuring their validity through expert review.

Participants

The key informants for this phase were a panel of ten experts in the field of English language education. These individuals were selected using purposive sampling, with invitations extended to those with recognised expertise and significant contributions in one or more of the following areas: English language teaching (ELT), curriculum design, and inclusive educational practices. The panel includes experts from Thai higher education institutions and partner universities in the United Kingdom.

Justification for including UK experts

The inclusion of UK-based experts was strategically limited to the final validation stage of the guideline. Their participation served three critical purposes. First, they provided insights grounded in established best practices in inclusive education, drawing on the UK higher education context, which is globally recognised for its leadership in this field. Second, they offered an international perspective that ensured the proposed guideline was robust, innovative, and aligned with international standards of inclusivity. Third, their feedback enhanced the validity of the guideline by benchmarking it against successful international models, thereby ensuring it is both culturally appropriate for the Thai context and enriched by global evidence.

Institutes	Area of expertise	Total
UK institutes	English language education	2
Public and autonomous university (Thailand)	English language education	2
Public and autonomous university (Thailand)	Curriculum and instruction & Educational management	2
Rajabhat and private universities (Thailand)	English language education	2
Rajabhat and private universities (Thailand)	Curriculum and instruction & Educational management	2
		10

Table 8: Experts in the fields of English language education

Research instruments

The research tools in this phase were: 1) a proposed inclusive guideline for preparing Thai student English language teachers to address (or support?) learners with diverse genders and sexualities. The model included diagrams and descriptions of how to implement and prepare Thai student English language teachers to work effectively with students with

diverse genders and sexualities; and 2) an evaluation form for assessing the proposed inclusive guideline. This consisted of a five-point rating scale to assess levels of appropriateness of the proposed guideline, and an open-ended question for experts to freely express and give recommendations on the proposed guideline. See Appendix D for research tools.

Number	Meaning	Interpretation
5	Strongly agree	Experts may perceive the guideline as comprehensive, culturally sensitive, and aligned with best practices in inclusive education.
4	Agree	Experts may perceive the guideline as comprehensive, relevant, and effective in promoting inclusivity and diversity in English language education.
3	Neutral or Neither agree nor disagree	Experts may have mixed feelings about its appropriateness for addressing diverse genders and sexualities, indicating a lack of strong endorsement or criticism.
2	Disagree	Experts may identify some limitations or areas for improvement in the guideline but do not strongly oppose its implementation.
1	Strongly disagree	Experts may perceive significant flaws or inadequacies in the guideline's content, approach or applicability to the Thai context.

Table 9: The Meaning of the rating scale in an evaluation form



Data collection and analysis

The evaluation form for assessing the proposed inclusive guideline was electronically sent to the ten selected experts. They were asked to give comments and feedback on the proposed model.

The data gained from the evaluation scale, or rating scale, was numeric data. Descriptive statistics such as frequency, mean, percentages, and standard deviation were used to study the appropriate level of the proposed guideline, whereas data gained from the open-ended question of the evaluation was qualitative. Content analysis was used to analyse the data.

Range of mean score	Meaning
4.50–5.00	Strongly appropriate
3.50–4.49	Appropriate
2.50–3.49	Neutral or Neither appropriate nor inappropriate
1.50–2.49	Inappropriate
1.00–1.49	Strongly inappropriate

Table 10: The interpretation of mean score in an evaluation form



Findings

Qualitative findings

Introduction to the qualitative findings

This section presents the findings from the qualitative phase of the study, which investigated the inclusivity of curricula, pedagogies, assessment strategies and teaching materials within Thai English teacher education programmes. Data was gathered through semi-structured interviews and focus group discussions with key stakeholders, namely lecturers, students and administrators. The transcripts were analysed using thematic analysis to uncover systemic gaps, institutional constraints, and individual initiatives that shape LGBTQ+ inclusivity in ELT teacher education.

For clarity, the findings are organised according to the study's three research objectives:

1. **Curricula, pedagogies and assessment strategies:** To what extent do ELT teacher education programmes incorporate gender and sexual diversity into curricula, pedagogical approaches and assessment strategies, and what gaps remain?
2. **Preparation for teaching gender and sexual diversity:** How well do teacher education programmes prepare student English language teachers to create inclusive learning environments and support students of diverse genders and sexualities?

3. **Inclusive teaching materials and resources:** How are gender and sexual diversity represented (or excluded) in the teaching materials and resources used in ELT teacher preparation, and what are the implications for inclusivity?

Each research objective is presented in dedicated subsections, beginning with separate analyses of the perspectives of lecturers, students and administrators, followed by an integrated discussion that compares and synthesises their views. This structure provides both a granular account of stakeholder perspectives and on-the-ground experiences, as well as a holistic understanding of the systemic dynamics that enable or constrain LGBTQ+ inclusion in Thai ELT teacher education.



Qualitative findings for research objective 1

- to analyse and evaluate the inclusiveness of curricula, pedagogies, and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations

The thematic analysis of stakeholder perspectives on curricula, pedagogies and assessment strategies revealed distinct but interconnected challenges across lecturers, students and administrators. Figure 1 presents the emergent themes for each group, illustrating how systemic barriers, assumed neutrality in assessment, and reliance on individual initiative collectively shape the limited integration of LGBTQ+ inclusion in Thai ELT teacher education.

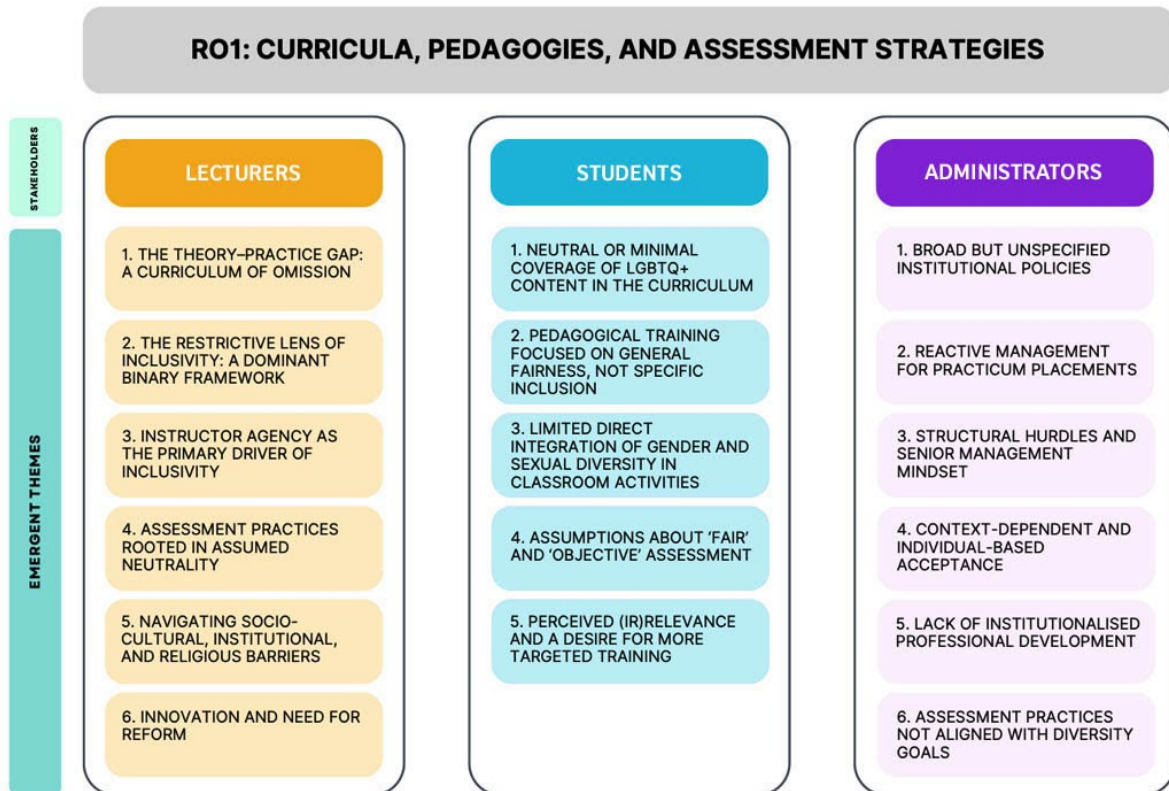


Figure 1: Emergent themes on curricula, pedagogies and assessment strategies cross administrators, lecturers and student teachers

Section 1.1: Lecturer findings on curricula, pedagogies and assessment strategies

Overview of lecturer perspectives

Interviews with English language lecturers across Thai universities reveal that while many lecturers express personal support for inclusive education, the systemic integration of gender and sexual diversity into ELT teacher education remains limited, inconsistent and largely dependent on individual initiative. The findings are organised around six key themes that collectively illustrate this systemic over-reliance on individual efforts to foster LGBTQ+ inclusivity.

The analysis first identifies a foundational ‘theory-practice’ gap, where symbolic institutional discourse on ‘respect for diversity’ is not translated into concrete curriculum or pedagogy. This gap is deepened by a pervasive binary conception of gender, which frames inclusivity as simple parity between male and female students, effectively erasing or omitting non-binary and LGBTQ+ perspectives from course content.

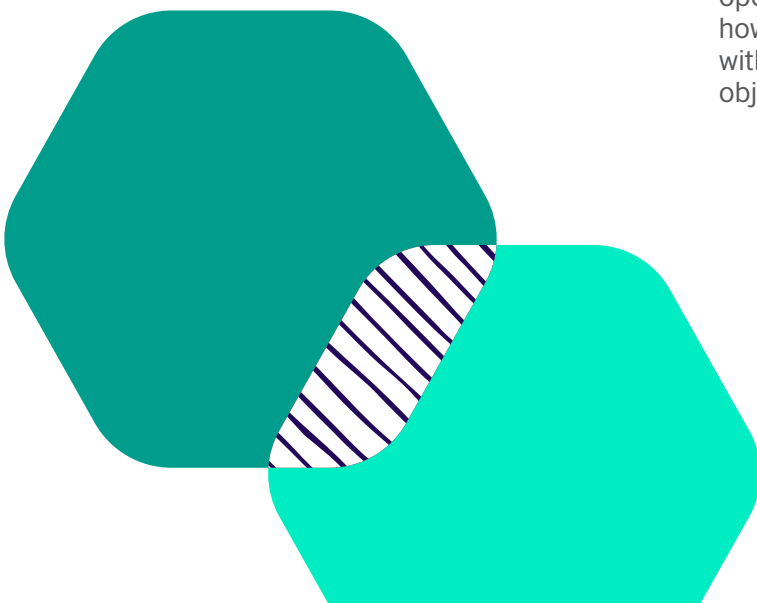
In this institutional vacuum, lecturer agency emerges as the primary driver of inclusion. However, these efforts, ranging from creating safe classroom climates to identity-based advocacy, are fragmented and produce highly uneven experiences for students. This ad hoc approach is further complicated by challenges in assessment, where an ideology of neutrality in standardised rubrics is assumed to be fair but often fails to account for how identity-related factors like self-censorship can impact student performance.

Furthermore, lecturers must navigate a complex web of sociocultural, institutional and religious barriers, including fears of backlash from administrators and restrictive school policies, which often leads to strategic silence on LGBTQ+ topics. While pathways for innovation and the need for institutional reform are identified by lecturers who initiate small-scale inclusive practices, these isolated efforts cannot compensate for the lack of institutional scaffolding. This underscores the urgent need for formal training, inclusive materials, and clear policy directives to create genuine, system-wide change.

Theme 1: The theory–practice gap: a curriculum of omission

A central finding from the lecturer interviews is the pronounced disconnect between the institutional rhetoric of diversity and its practical enactment within English language teacher education programmes. While university policies and curriculum frameworks often promote general principles such as ‘respect for diversity’, these commitments rarely translate into explicit course objectives, learning outcomes or structured teaching practices that engage meaningfully with gender and sexual diversity. This results in a persistent theory–practice gap, wherein diversity is rhetorically acknowledged but remains curricularly and pedagogically marginal.

This gap is both conceptual and structural. Conceptually, ‘diversity’ is referenced in official documents in vague, non-operational terms. As Lecturer #21 noted, diversity in the curriculum is often ‘vague’ and never specifies LGBTQ+ inclusion. Similarly, Lecturer #15 described the framework as ‘rigid’, prioritising grammar and methodology while relegating diversity to a general statement with no operational meaning. These accounts illustrate how diversity rhetoric remains abstract, with no structured translation into curricular objectives.



Lecturers described this disconnect not only as a lack of content, but also as a passive approach to inclusivity. Diversity is often enacted through stereotype-avoidance (e.g. avoiding gendered classroom tasks) rather than through meaningful engagement with LGBTQ+ identities. Another lecturer similarly pointed out how the curriculum's silence on LGBTQ+ topics affects practice at the classroom level:



Honestly, I don't directly address these topics in my classes. It's not part of the core curriculum. I have noticed that there are a few students who I assume might be gay, they present in a more feminine way, but I treat everyone the same. I focus on creating a generally respectful classroom atmosphere.

(Lecturer #4)

He further emphasised the lack of preparation: *I haven't seen the curriculum or any course that... prepares learners... to create awareness... about gender diversity.*

In the absence of formalised inclusion, some lecturers attempt to introduce gender and sexual diversity through personal initiative, often embedding it into unrelated courses where it fits topically.

In the absence of formal provision, several lecturers described 'slipping' LGBTQ+ content into unrelated courses such as literature, poetry or 'Language Empowerment'. As Lecturer #14 put it, such discussions are inserted only 'when the topic fits', while Lecturer #9 admitted that this approach reflects the lack of 'a course focused on gender and sexuality'. Lecturer #16 likewise added that integration occurs only sporadically, depending on the theme. These accounts highlight that inclusion is ad hoc, optional and dependent on individual discretion rather than systemic design.

These examples do not reflect institutionalised inclusion but rather individual workarounds in response to the absence of structured guidance. LGBTQ+ content is thus rendered optional, unstructured and entirely dependent on lecturer discretion. As such, even sincere inclusion efforts risk being perceived as tokenistic, disconnected from broader pedagogical and curricular design.

In sum, the findings indicate that the ELT curriculum does not actively exclude LGBTQ+ content through explicit resistance, but rather through structural omission and lack of institutional leadership. Bridging this theory–practice gap will require more than lecturer goodwill; it demands intentional curricular reform, the integration of explicit learning outcomes, and the recognition of gender and sexual diversity as an essential domain of professional competence in English language teacher education.

Theme 2: The restrictive lens of inclusivity: a dominant binary framework

A central finding across lecturer interviews is the persistence of binary gender frameworks in the conceptualisation of inclusivity. In most ELT teacher education programmes, inclusivity is understood primarily as ensuring equitable treatment between boys and girls. This surface-level approach, while well-intentioned, fails to account for the diversity of gender and sexual identities that extend beyond the binary. As such, LGBTQ+ learners remain largely invisible within formal teaching practices, curricular design and institutional discourse.

Most lecturers described how their pedagogical decisions, such as grouping students, selecting materials and designing activities, are guided by binary assumptions about male and female students. One lecturer noted:



Our curriculum addresses gender in a few places... we discuss strategies for engaging both male and female students, acknowledging that they might have different learning preferences or respond differently to certain teaching styles... in 'Teaching Young Learners' that touches on how to choose age-appropriate activities, considering the typical interests of boys and girls. But we don't discuss sexual orientation or gender identity beyond the binary.

(Lecturer #8)

Similarly, another reflected on how inclusivity is interpreted narrowly:



... We encourage teachers to avoid stereotypes... But, no, we don't explicitly address sexual orientation or gender identities beyond male and female.

(Lecturer #11)

Even in courses that explore gender in some capacity, the content is generally restricted to fostering balanced participation or fairness between boys and girls. For example:



In my courses, which focus on lesson planning and classroom management, discussions around gender primarily relate to effective teaching strategies that encourage inclusive and balanced participation among students, typically framed in terms of boys and girls. We explore ways to design activities that engage a range of learners and ensure a supportive classroom environment.

(Lecturer #12)

These examples collectively highlight how the binary lens dominates curricular and pedagogical thinking. The effect of this framing is the systemic erasure of non-binary, queer and trans identities from classroom discourse. As one participant critically observed:



Gender inclusivity is primarily framed within a restrictive male–female binary. Within this framework, inclusivity is not measured by the representation of diverse identities, but by the equal participation of boys and girls.

(Lecturer #19)

This ideological orientation does more than marginalise LGBTQ+ identities; it constructs an understanding of inclusivity that is performative rather than transformative. With no clear curriculum objectives or institutional policies requiring LGBTQ+ inclusion, discussions around gender and sexual diversity are either omitted or left to the discretion of individual lecturers.

Moving forward, ELT teacher education must move beyond binary logic and embrace a more expansive, inclusive vision of gender. This entails challenging normative assumptions, explicitly addressing diverse identities, and redefining inclusivity as active representation and structural inclusion, not just fairness between two categories.

Theme 3: Lecturer agency as the primary driver of inclusivity

In the absence of a formal curriculum that systematically integrates gender and sexual diversity, the responsibility for fostering inclusivity falls almost entirely on the individual lecturers. Their personal commitment, pedagogical creativity, and sometimes their own identities become the primary forces driving inclusive practices in ELT teacher education programmes. While these efforts are often thoughtful and sincere, they remain optional, inconsistent and shaped by the absence of institutional support.

These lecturer-led inclusivity efforts can be grouped into three broad patterns: creating inclusive classroom environments and adapting tasks, implementing experiential or scenario-based learning, and drawing from personal identity and background.

Creating inclusive classrooms and adapting tasks

Several lecturers described building respectful and inclusive classroom environments as a matter of individual ethos.

Lecturer #9 emphasised the importance of setting a safe tone from the outset: *With pre-service teachers, I spend the first class building rapport, making the classroom inclusive.*

This attention to classroom atmosphere extended to subtle forms of prevention, as Lecturer #23 explained: *I try not to do anything that makes them feel like we are... othering them... and there will be no questions like, 'Why don't you sit with the male group?'.*

Lecturer #24 echoed this by stressing the importance of moving beyond labels: *We treat everyone based on their individuality, not their gender. The aim is equal participation, not labelling.*

Other lecturers emphasised task and group design as a route to inclusivity. Lecturer #8 noted: *I design tasks that encourage inclusive and balanced participation among students.* Lecturer #4 added: *I use collaborative learning and mixed-gender groups to break down gender barriers.*

Several lecturers also incorporate LGBTQ+-relevant topics through flexible assignments or broader discussions, even without formal curriculum mandates.

Lecturer #11 explained: *In my course, I introduce basic concepts of inclusivity, including how teachers can foster a welcoming environment for all students, regardless of gender identity or sexual orientation... However, these topics are not deeply embedded in the curriculum, they are more of an extension of general inclusivity training rather than a core focus of the programme.*

Lecturer #13 noted: *I make sure the assignments or tasks are open-ended enough that students could write or talk about topics related to their identities if they choose to.*

Lecturer #6 shared: *One activity I use is a 'Language and Identity' discussion, where students analyse how language can include or exclude people based on gender... While this activity promotes awareness of gender inclusivity, it doesn't explicitly address LGBTQ+ issues.*

Experiential and scenario-based learning

Some lecturers focused on pedagogical innovation through experiential methods. Lecturer #11 described: *I design learning experiences with specific scenarios on diversity and then enter the simulation as a catalyst to ensure the experience is authentic. I'll go in and act like a student... who might be the type that... doesn't act like the others.*

Lecturer #13 added: *Sometimes we simulate situations, like what if a student questions gender roles in class. It's indirect but helps.*

Identity-informed pedagogy

Beyond pedagogical design, personal identity also plays a critical role in shaping inclusive practices, particularly for lecturers who are themselves members of the LGBTQ+ community. Lecturer #7, for example, explicitly connected his identity to his pedagogical drive:



As an LGBTQ+ instructor, I can push these issues more... because I see the LGBTQ+ students in my programme and I feel a responsibility. I bring in our content to let them know they're seen and that they absolutely belong here.

This sense of personal investment was shared by Lecturer #12, who explained the motivation among his gay colleagues:



We're proud of who we are, so I usually bring our stories and our perspectives into the classroom. It's a given... If we don't make space for our community in the curriculum, who will?

The limits of agency: a call for institutional support

Yet these efforts remain limited by the absence of institutional support. Several lecturers called for clearer guidance, formal training and university-level endorsement.

Lecturer #2 remarked: *We need formal training, like 'this is how you include LGBTQ+ content in your lesson planning', and maybe a clear statement from the university saying this is acceptable... Right now, it depends on the individual teacher.*

Lecturer #15 added: *There's no workshop or training for this. If you care about it, you have to seek it out yourself.*

Lecturer #13 concluded: *Honestly, even I feel underprepared. I've never had formal training in teaching about gender or sexuality.*

Ultimately, while lecturer agency currently drives most inclusivity efforts, this reliance on personal initiative exposes a critical systemic gap. Even with sincere and creative teaching, these efforts remain fragmented and unsustainable without institutional backing, leaving LGBTQ+ inclusion as an optional, sporadic endeavour rather than an integrated and guaranteed component of teacher training.



Theme 4: Assessment practices rooted in assumed neutrality

The ideology of neutrality and its unseen impact

Assessment practices in ELT teacher education are largely guided by a belief in objectivity, where standardised, skill-based rubrics are assumed to ensure fairness for all students. Lecturers overwhelmingly believe that transparent rubrics, focused on language skills, fluency and grammar, guarantee fairness and consistency across the board. Many view these fixed grading criteria as neutral, assuming that they eliminate bias by evaluating only a student's linguistic or teaching performance rather than their personal identity.

Lecturer #14 explains: *Assessment criteria emphasise measurable skills like grammar, fluency, and communication effectiveness, with the goal of maintaining consistency and fairness across all students.*

This focus on measurability and skill acquisition was echoed by others. Lecturer #18 remarked: *We focus on making sure assessments are fair and objective... The focus remains on what the students know and can do; all students are evaluated based on their language skills and academic performance rather than personal background.*

This approach, while well-intentioned, overlooks how this very model can unintentionally disadvantage LGBTQ+ students in particular. The pressure to conceal one's identity can manifest as language anxiety during oral presentations or result in inauthentic reflective writing, thereby impacting the very 'fluency' and 'communication effectiveness' being measured. The assumption that uniform grading standards inherently prevent discrimination often goes unquestioned, and identity-related challenges, such as students feeling hesitant to express themselves fully, are not actively considered.

Systemic absence and individual initiatives

Despite the emphasis on fairness, interviewees acknowledge that there are no structured guidelines for making assessments more inclusive. Lecturer #5 confirmed: *We don't have specific guidelines on how to make assessments more inclusive for students of all gender identities or sexual orientations.*

This lack of institutional direction means that inclusivity in assessment is not systematically addressed, leaving potential biases unexamined. While lecturers may not intentionally disadvantage LGBTQ+ students, the absence of guidance means that the issue remains invisible within existing assessment frameworks.

In the absence of clear policies, some lecturers take small-scale initiatives to allow for inclusivity within assessments. For example, flexible assessment prompts and open-ended assignments offer students the opportunity to draw on their personal experiences and identities. Lecturer #6 described: *I make sure the prompts are open-ended enough that students could bring in their own backgrounds or identities. That's one way of being inclusive, but it's not in the official assessment guidelines.*

These voluntary strategies, though valuable, are isolated and lack consistency across programmes. Without clear policies or formal training, inclusivity in assessment remains optional rather than embedded, reinforcing a system that appears neutral but may not fully accommodate all learners.

Ultimately, while some lecturers attempt to introduce flexibility and space for diverse perspectives, the prevailing ideology of neutrality in assessment practices often obscures the need to recognise and respond to the diverse identities of learners. As a result, the model of fairness based on standardisation can reproduce inequities, particularly for LGBTQ+ students whose experiences and expressions may not align with assumed norms of objectivity and performance.

Theme 5: Navigating sociocultural, institutional and religious barriers

Interviewees highlight multiple constraints that limit their ability, or willingness, to incorporate LGBTQ+ themes into their teaching. These barriers stem from both institutional restrictions and broader sociocultural sensitivities, which shape how and whether lecturers engage with gender and sexual diversity in the classroom.

Pedagogical and interpersonal barriers

Some lecturers express concerns about potential backlash from students or being misperceived if they incorporate LGBTQ+ topics into their teaching.



I try to be creative, but it's hard. Like, we do a lot of role-plays, right? Standard scenarios – ordering food, asking for directions, job interviews. I've thought about having students role-play a same-sex couple... but I also worry it might make some other students uncomfortable, or that I'll get complaints from parents or even the administration. And, I also worry about what students might think of me. You know, some might assume I'm gay myself, or that I'm pushing some kind of agenda.

(Lecturer #15)

Lecturer #7, who identifies as LGBTQ+, spoke of the need for caution: *Bringing up LGBTQ+ topics can spark intense debates, especially in male-heavy classes. You need to prepare the ground carefully.*

Lecturer #9 shared a similar concern: *I tried to open a discussion on LGBTQ+ representation in translation, and it got too intense, some students were hostile.*

External and community pressures

These fears of controversy discourage many lecturers from engaging with LGBTQ+ themes, even if they personally support inclusivity. This hesitation is compounded by anxieties about being misperceived, either as promoting a political agenda or having one's personal identity scrutinised. Some lecturers are wary of backlash from parents or school leaders.



We are also aware that some schools and parents may not be fully open to discussing these topics or might have less positive views about gender and sexual diversity. Therefore, we emphasize a general approach to inclusivity, promoting non-discriminatory practices that focus on treating every student with respect without necessarily bringing attention to specific issues that could lead to misunderstanding or resistance in some educational settings.

(Lecturer #20)

Socio-religious norms in southern Thailand

This caution is particularly acute in specific socio-religious contexts. In Muslim-majority areas of southern Thailand, including the province where this interview took place, deeply rooted sociocultural and religious norms function as an invisible but powerful barrier to the open inclusion of gender and sexuality diversity in teacher education. While there are no formal institutional prohibitions, lecturers and students alike internalise these norms, often resulting in self-censorship, limited curricular scope and cautious pedagogical practices.

Lecturer #11 describes: *This is a Muslim-majority community... and in terms of religious belief, particularly in Islam, it may not be easily accepted in that dimension.*

Lecturer #11 elaborates on the practicum setting: *During teaching practicums, for example in Muslim schools... it's clear those schools would not permit gender-nonconforming expression. Students have to hide their identity.*

Lecturer #17 highlights the implications of this environment for teacher agency: *Many instructors in the community are afraid of the backlash they might face from the religious community... they don't want to be in trouble ... This fear shapes what students and teachers are willing to express.*

These accounts reveal how fear of social sanction leads to implicit regulation of identity and discourse. The result is a form of curricular erasure: not due to formal censorship, but because lecturers and students pre-emptively avoid potentially controversial topics. This reproduces a climate in which silence around gender and sexual diversity is normalised.

This finding affirms that context matters deeply: even when national policies or institutional values nominally support diversity, local religious and cultural belief systems shape the practical boundaries of what can be taught, expressed or normalised in classrooms. Therefore, any move towards more inclusive teacher education must be contextually sensitive and strategically designed to navigate such cultural terrain. Superficial gestures towards inclusion are unlikely to shift these entrenched dynamics without sustained, locally grounded engagement.

Institutional and bureaucratic constraints

Beyond specific religious contexts, lecturers point to a range of institutional rules that enforce gender conformity. These rules extend to both secular and large schools and impact students directly during their practicum. Uniform policies, dress codes and name-use protocols are often grounded in traditional binary gender norms and do not accommodate students whose gender identity does not match the sex they were assigned at birth.

Lecturer #17 detailed: *The school administrator was very clear. He told our pre-service teachers that during the practicum, they must dress according to their biological sex only.*

This enforcement extends to bureaucratic procedures that create a conflict between a student's identity and official requirements, such as the use of names and gender markers on school records and in-class introductions.

Lecturer #22 highlighted: *Students must introduce themselves using their legal name and gender... In English, it's neutral, but Thai forces gender expression.*

Cautious neutrality as a risk-management strategy

Faced with this complex web of pedagogical risks, sociocultural pressures and institutional rules, many lecturers adopt a deliberate strategy of cautious neutrality. This approach involves consciously avoiding specific LGBTQ+ topics in favour of a more general message of ‘respect’ to prevent potential conflict.

Lecturer #20 articulated this risk-management strategy:



We emphasize a general approach to inclusivity, promoting non-discriminatory practices that focus on treating every student with respect without necessarily bringing attention to specific issues that could lead to misunderstanding or resistance in some educational settings.

Ultimately, these findings affirm that context matters deeply. Even when national policies or institutional values nominally support diversity, a combination of pedagogical fears, institutional rules and local religious and cultural norms collectively shapes the practical boundaries of what can be taught, expressed or normalised in classrooms. Therefore, any move towards more inclusive teacher education must be strategically designed to navigate this complex terrain.

Theme 6: Innovation and need for reform

Despite significant barriers, many lecturers are actively experimenting with small-scale innovations to promote gender-inclusive learning environments. While these adaptations are often subtle and do not always explicitly centre LGBTQ+ content, they reveal an emerging pedagogical shift and a readiness to embrace more inclusive approaches, provided that institutional structures catch up.

Bottom-up innovation: pedagogical shifts already underway

Lecturer #4 uses collaborative learning strategies and mixed-gender groups to help ‘break down gender barriers’. Similarly, Lecturer #8 designs group activities that ‘encourage inclusive and balanced participation among students’, creating spaces where all learners feel supported. Lecturer #4 elaborates:



I use collaborative learning strategies to create an inclusive environment. For example, I often organize mixed-gender group activities where students work together on projects or presentations. This helps break down gender barriers and encourages students to interact with peers they might not normally engage with.

Some lecturers have experimented with critical language awareness, such as analysing how job titles like ‘fireman’ versus ‘firefighter’ reinforce stereotypes (Lecturer #21). However, these efforts remain limited in scope and seldom extend explicitly to LGBTQ+ issues.

These classroom-level innovations, although informal and uneven, demonstrate that lecturers are not simply waiting for change, they are actively initiating it. This bottom-up momentum signals that the ground is fertile for broader reform.

The call for institutional support

Lecturers are clear, however, that individual effort alone is not enough. Without systemic support, these inclusive practices remain fragmented and fragile. Educators consistently emphasise the need for structured training, institutional policy and administrative endorsement to transform isolated innovations into embedded practices.

Lecturer #20 explained: *We need formal training, like ‘this is how you include LGBTQ+ content in your lesson planning’, and maybe a clear statement from the university saying this is acceptable.* This lecturer continued: *Right now, it depends on the individual teacher... If the university provided explicit training or policies, teachers would feel more confident addressing these issues.*

This reliance on individual discretion leaves inclusivity optional and inconsistently applied. Even those willing to innovate often feel uncertain about institutional expectations or fear potential backlash in the absence of formal protection.

Towards a more inclusive future

Lecturer-led experimentation shows that meaningful inclusion is already taking root in Thai ELT classrooms. However, to sustain and scale these efforts, teacher education programmes must respond with clear policies, formal training frameworks and visible leadership commitment. The bottom-up momentum is real, what lecturers now need is top-down reinforcement to ensure that LGBTQ+ inclusion becomes a structured, supported and sustainable dimension of teacher education.

Summary of lecturer findings on curricula, pedagogies and assessment strategies

Lecturer interviews indicate that LGBTQ+ inclusion in English teacher education in Thailand remains largely peripheral. This marginalisation stems from curriculum rigidity, pedagogical limitations, standardised assessment practices and entrenched sociocultural and institutional barriers. While some university policies symbolically promote ‘respect for diversity’, they often lack specific directives for integrating LGBTQ+ themes into course content, leaving inclusion highly variable and dependent on individual lecturer initiative.

Most lecturers continue to frame gender within a male–female binary, with limited attention to non-binary or LGBTQ+ identities. The ELT curriculum remains dominated by linguistic competencies, such as grammar, phonology and instructional methodology, with little space for sociocultural discussions. Assessment practices, meanwhile, are shaped by an ideology of neutrality that obscures structural bias and lacks inclusive alternatives. Fear of backlash from students, parents or school administrators further discourages lecturers from addressing LGBTQ+ topics, especially in conservative or religious contexts. Practical constraints, such as limited time and inflexible curricula, reinforce the view that LGBTQ+ inclusion is non-essential.

Despite these challenges, several lecturers are already experimenting with small-scale innovations, such as collaborative group tasks, gender representation activities and discussions around language and identity. These bottom-up efforts reflect a clear readiness for change and a growing awareness of inclusive pedagogical possibilities. However, without institutional mandates, inclusive teaching remains fragmented and inconsistent.

Ultimately, the findings reveal a teacher education landscape where LGBTQ+ inclusion is not a systemic priority but an optional concern left to individual educators. This results in a patchwork of efforts rather than a coherent institutional strategy. Lecturers are navigating a complex web of pedagogical, cultural and bureaucratic constraints, often defaulting to cautious neutrality to manage professional risk.

Ultimately, for LGBTQ+ inclusivity to become an integral part of ELT teacher education, the system must shift from relying on the inconsistent, individual efforts of lecturers to a model of shared professional commitment. This requires intentional, top-down reforms, including clear policies, structured training, and visible leadership support to equip all educators with the skills and confidence to create truly inclusive classrooms.

Section 1.2: Student teacher findings on curricula, pedagogies and assessment strategies

Overview of student teacher perspectives

Students overwhelmingly describe their ELT programmes as highly focused on core teaching competencies, such as lesson planning, classroom management and language instruction, while LGBTQ+ inclusion receives little to no structured attention. Unlike lecturers, some students assume that if LGBTQ+ inclusion were important, it would be covered in their training, suggesting a lack of awareness regarding its relevance to classroom diversity.

While none report explicit hostility towards LGBTQ+ identities, they highlight the absence of systematic guidance or curriculum integration on how to support diverse learners. Inclusivity is often framed in broad, neutral terms of fairness rather than through targeted strategies for addressing LGBTQ+ students' specific needs. As a result, many feel unprepared to create inclusive classrooms and express a desire for more structured training.

Theme 1: Neutral or minimal coverage of LGBTQ+ content in the curriculum

Students overwhelmingly observe that their programmes devote little explicit attention to gender and sexual diversity, with LGBTQ+ topics either unmentioned or mentioned only in passing. While courses may briefly reference broad principles of 'fairness' or 'respect,' they seldom include practical guidance on supporting LGBTQ+ learners. One participant states:



We don't really talk about LGBTQ+ stuff directly. Most of our courses are about grammar and how to teach reading.

(Student Teacher #8)

Even when gender is discussed, it is often limited to linguistic changes in English rather than inclusion strategies:



That was just about the words, not about, like, people, you know? It wasn't about LGBTQ+ or anything.

(Student Teacher #14)

Many participants struggle to recall any dedicated lessons on gender diversity or sexual orientation, suggesting that even when inclusivity is invoked, it remains incidental rather than systematic:



We had a discussion about language change and cultural shifts, and our instructor briefly mentioned the use of they/them pronouns in English. It was an interesting discussion; the reality is, they/them pronouns don't really have a direct equivalent in Thai, so it's not something students or teachers naturally relate to. So while it's good to be aware of these language changes in English, it's not something that feels very relevant in a Thai teaching context.

(Student Teacher #14)

This lack of formal coverage leaves future teachers feeling they have no curricular basis for addressing gender and sexual diversity in their own teaching practice.

Theme 2: Pedagogical training focused on general fairness, not specific inclusion

When asked about strategies for inclusive teaching, participants emphasise broad, universal approaches, such as encouraging equal participation, avoiding biased language and fostering respectful communication. Yet, none recall focused training tailored to LGBTQ+ students or addressing the distinct needs of gender/sexual minorities. One student comments: *We learn about creating a positive classroom environment... but it's all pretty general. I don't think we've learned anything specific about gender or sexuality.* (Student Teacher #21)

Others note how the curriculum frames inclusion in universal terms, i.e. treating all students fairly, without exploring how different student identities may require distinct approaches:



We talk about making sure everyone has a chance to speak and participate, but there's not much about how to support students with different gender identities or sexual orientations.

(Student Teacher #28)



We haven't really learned specific strategies for gender and sexual inclusivity. Most of what we talk about is making sure everyone feels included by giving all students a chance to participate and making sure no one is left out.

(Student Teacher #28)

This reflects an assumption that generic fairness automatically results in inclusivity, which may overlook the need for more nuanced strategies to support LGBTQ+ learners. As a result, students are left with broad ideals but limited pedagogical tools for inclusive teaching. This leaves them underprepared to translate inclusive values into classroom practice.

Theme 3: Limited direct integration of gender and sexual diversity in classroom activities

In line with Themes 1 and 2, nearly all participants report that lesson plans and teaching practice sessions revolve around traditional linguistic or methodological skills, with minimal or no integration of LGBTQ+ content. One participant states: *All the lesson plans we see are focused on teaching English effectively... There haven't been any that addressed gender diversity or sexual orientation.* (Student Teacher #33)

Although some participants mention discussions on 'bullying prevention' or 'creating a safe space', they note that these sessions rarely include specific strategies for supporting LGBTQ+ students:



There was one lesson where we discussed how to handle bullying in the classroom. The teacher gave examples of how to respond if students were being teased. It was more about promoting respect and kindness, rather than explicitly about LGBTQ+ topics.

(Student Teacher #37)

While lecturers occasionally address inclusivity in broad terms, concrete lesson plans or classroom activities tailored to LGBTQ+ contexts remain absent. This absence leaves future teachers without practical tools to confidently integrate these issues into their own instruction. The lack of structured integration in teaching practice reinforces the perception that LGBTQ+ inclusion is peripheral to classroom instruction. Without practical models, students lack the experiential grounding to feel capable of inclusive teaching.

Theme 4: Assumptions about ‘fair’ and ‘objective’ assessment

Students commonly assert that standardised rubrics, focused on language accuracy, communicative competence and lesson-planning skills, ensure objectivity in their programmes. Many believe there is no need for special considerations around gender or sexual orientation, as reflected in one comment: *Everyone is graded according to the same standards. I don't think we need to make any special considerations for gender or sexuality. It's about being a good teacher, and that's the same for everyone.* (Student Teacher #49)

Another participant explains: *I think the assessments are fair because they're based on how well we meet specific goals... There's no focus on gender or sexuality, but I think the process is objective.* (Student Teacher #50)

However, none of the participants recall any training or guidelines on inclusive assessment, indicating a ‘one-size-fits-all’ approach. While uniform rubrics are assumed to be bias-free, they may inadvertently overlook identity-based barriers or the importance of acknowledging diverse learners’ needs. Without explicit training on inclusive assessment, students remain unprepared to recognise or address potential biases that may impact LGBTQ+ learners’ experiences and academic outcomes. The presumption of neutrality in assessment practices can thus obscure real disparities in how inclusivity is enacted or evaluated. This suggests an urgent need to re-evaluate assumptions about fairness and equip future teachers with inclusive assessment strategies.

Theme 5: Perceived (ir)relevance and a desire for more targeted training

Finally, interviewees express mixed views on the importance of LGBTQ+ inclusion in ELT. Some assume that if their programme seldom addresses the topic, it must not be crucial: *I guess I just assumed that if it was important, they would teach it to us... maybe it's not that important for teaching English?* (Student Teacher #42)

Others, however, acknowledge that classroom diversity is an everyday reality and advocate for improved inclusivity training:



It's not really relevant right now, but I think it should be... We're going to have all kinds of students in our classes.

(Student Teacher #46)



I'm more focused on the practical stuff, like classroom management and lesson planning. I guess I haven't really thought about how gender and sexuality would affect my teaching. I just want to be a good English teacher, you know?.

(Student Teacher #42)



This perception is a direct result of a curriculum that frames English teaching as a set of technical skills, divorced from the sociocultural realities of the classroom. While some trust the programme's silence as evidence that LGBTQ+ inclusion is unnecessary, others advocate for structured training to prepare them for diverse classrooms. This tension underscores the absence of clear institutional messaging on whether and how LGBTQ+ topics should be incorporated into ELT pedagogy. Consequently, students graduate with uneven expectations and limited confidence in addressing gender and sexual diversity in real classrooms. Bridging this gap requires deliberate efforts to reframe inclusion as a practical and necessary aspect of teacher preparation.

Summary of student teacher findings on curricula, pedagogies and assessment strategies

Pre-service ELT teacher education overwhelmingly prioritises core teaching competencies, such as grammar, vocabulary, lesson planning and classroom management, while offering minimal support for addressing gender and sexual diversity. Although participants value fairness and respect, their accounts reveal a persistent disconnect between these broad inclusivity principles and concrete pedagogical strategies for supporting LGBTQ+ students. Most view inclusivity through a generic lens, and the absence of LGBTQ+ topics in lesson planning, teaching practice and assessment reinforces the perception that such issues are peripheral to English teaching. While some students express a desire for clearer guidance, their training continues to frame inclusion as an abstract ideal rather than a practical responsibility. To bridge this gap, ELT programmes must move beyond rhetorical commitments to diversity and embed LGBTQ+ inclusion systematically into curriculum, pedagogy and assessment, not as an optional extension, but as a core competency for teaching in today's diverse classrooms.



Section 1.3: Administrator perspectives on curricula, pedagogies and assessment strategies

Overview of administrator perspectives

This section captures insights from administrator interviews, focusing on institutional policy, programme management, structural barriers and faculty-wide decision-making. The participants represented multiple administrative levels, including university-wide leadership, faculty-level management and programme-specific coordination, offering a comprehensive view of systemic challenges and opportunities for reform. Unlike lecturers and students, administrators operate at the level of institutional structures, making their perspectives crucial to understanding systemic challenges and opportunities for reform.

Theme 1: Broad but unspecified institutional policies

A primary finding is the disconnect between principle and practice regarding diversity policies. While universities often have high-level, symbolic policies that support diversity, administrators acknowledge that these are rarely specified or operationalised at the faculty or programme level. This results in a lack of clear, actionable guidelines for teacher education, creating ambiguity and leaving implementation dependent on individual interpretation rather than a consistent institutional strategy.



The curriculum isn't clear on gender and sexuality, just vague mentions of 'diversity,' which is very broad.

(Administrator #3)



We just lifted the restriction on cross-dressing. There is no written policy; we just emphasise dressing appropriately for the teaching profession.

(Administrator #9)



At this university, students can dress as their identified gender. It's clearly stated, so the Faculty of Education doesn't need to duplicate the policy. But really, the Faculty should have its own clear stance for student-teachers.

(Administrator #6)

High-level university policies supporting diversity often exist but are not translated into specific, actionable guidelines at the faculty level, creating a gap between principle and practice.

Theme 2: Reactive management for practicum placements

When dealing with the practicalities of teacher training, administrators tend to manage LGBTQ+ inclusion reactively rather than proactively. Instead of establishing clear internal standards of inclusion for all students, faculties often act as intermediaries, negotiating with external schools on a case-by-case basis. This approach accommodates the varied, and sometimes discriminatory, constraints of practicum sites, leading to uneven protections and support for LGBTQ+ student-teachers.



We send surveys to schools to ask if they accept transgender student-teachers. If they don't, we avoid sending students there, or they must dress by their assigned gender.

(Administrator #2)



Some who want to [cross-dress] have to inquire with the school first... Some schools have a no-acceptance policy, announced right at the flagpole, even from the [Ministry of Education].

(Administrator #4)

Administrators tend to manage LGBTQ+ inclusion reactively by negotiating with external schools on a case-by-case basis, rather than proactively setting internal standards for all students.

Theme 3: Structural hurdles and senior management mindset

Systemic progress on LGBTQ+ inclusion is frequently stalled by deep-seated institutional barriers. Administrators identify bureaucratic conflicts between faculties and a lack of prioritisation from conservative senior leadership as significant obstacles. This hierarchical rigidity means that even well-intentioned efforts to formalise inclusive practices can be halted, suggesting that change requires not just pedagogical innovation but also a shift in the institutional mindset.



We are in Education, not pure language studies. If we propose a course on this, it might clash with the Faculty of Humanities... I wish the faculty and university administrators would prioritise this. Some senior faculty are not open-minded, which makes things difficult.

(Administrator #5)



That's a matter of a different school of thought... You have to go back and ask that advisor what their definition of 'benefit' is.

(Administrator #10)

Systemic progress on LGBTQ+ inclusion is often stalled by institutional barriers, such as bureaucratic conflicts between faculties and a lack of prioritisation from conservative senior leadership.

Theme 4: Context-dependent and individual-based acceptance

Institutional support for inclusivity is highly inconsistent, varying significantly based on external and internal factors. The level of acceptance often hinges on the specific cultural context of a school or region (e.g. progressive vs religious) and is heavily reliant on the personal discretion of individual administrators. This leads to a patchwork of practices where inclusivity is not a guaranteed standard but a variable dependent on local norms and individual will.



In theory, everyone says the right things, that we must be respectful... But in practice, it's a different story... There are many factors we have to reconsider, especially the context of the area.

(Administrator #1)



From my perspective as a school administrator, the demonstration school allows [cross-dressing], but no one does it... Some other schools have a no-acceptance policy.

(Administrator #8)

Institutional support for inclusivity is highly inconsistent, varying significantly based on the specific context of a school (e.g. progressive vs religious) and the discretion of individual administrators.

Theme 5: Lack of institutionalised professional development

Administrators acknowledge a clear and systemic absence of formal, university-led training designed to equip faculty to address gender and sexual diversity. Without structured professional development, lecturers are forced to rely on informal learning, peer discussions or their own initiative to build competence in this area. This reflects a notable training gap where the institution does not provide the necessary tools for fostering an inclusive academic environment.



We've never had a formal session on this. Everyone does what they think is best, based on personal comfort.

(Administrator #7)



If there's something new about LGBTQ+ topics, I find it out from my students or from social media. There's no centralised resource bank or training.

(Administrator #3)

There is a clear absence of formal, university-led training for faculty on how to address gender and sexual diversity, forcing lecturers to rely on informal learning or their own initiative.

Theme 6: Assessment practices not aligned with diversity goals

From an administrative standpoint, there is minimal oversight or guidance to ensure assessment practices are inclusive. A general assumption that standardised, skill-based rubrics are inherently fair and objective for all students prevails. Consequently, current assessment frameworks are rarely scrutinised for potential biases regarding gender or sexual identity, revealing a lack of institutional interrogation into how these practices may disadvantage LGBTQ+ students.



We assess based on performance, but we never really ask if the material or rubric favours one identity over another.

(Administrator #6)



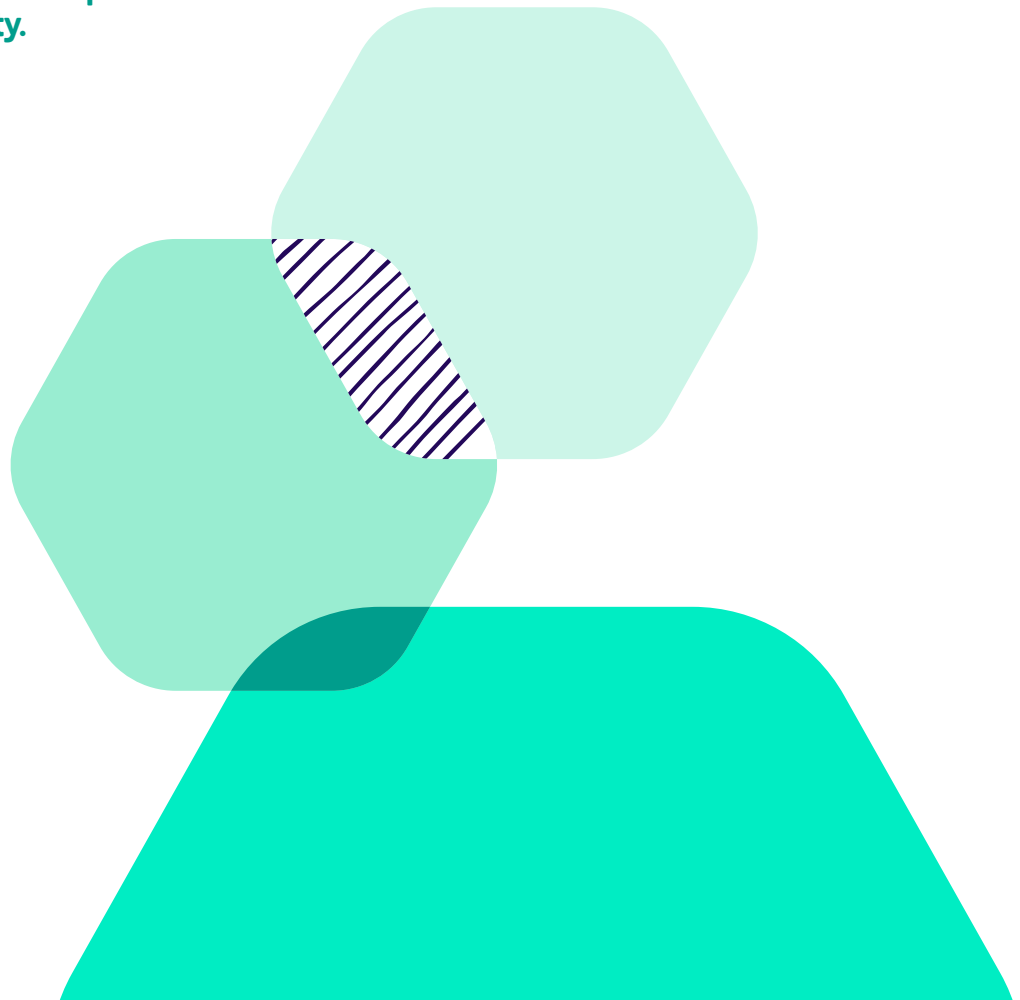
We talk about fair assessment, but it's not specifically about inclusion. It's more about not being biased in general, but it doesn't go deep into gender or sexual identity.

(Administrator #10)

From an administrative standpoint, there is minimal oversight or guidance to ensure assessment practices are inclusive, with a general assumption that standardised, skill-based rubrics are inherently fair to all students.

Summary of administrator perspectives on curricula, pedagogies and assessment strategies

In summary, the administrative perspective reveals a system caught between progressive, high-level policies and the practical realities of risk management, conservative stakeholder expectations, and structural inertia. Lacking clear directives and specific training, administrators often oversee a system that is reactive rather than proactive, leaving LGBTQ+ inclusion as an unaddressed and unsupported aspect of teacher education.



Section 1.4: Integrated discussion – comparing lecturer, student and administrator perspectives on curricula, pedagogies and assessment strategies

A comparative analysis of the findings from lecturers, students and administrators reveals a powerful consensus: LGBTQ+ inclusion is not a structured or prioritised component of English teacher education in Thailand. However, the reasons for this gap, the perceptions of its importance, and the responses to it differ significantly across the three groups. While all participants operate within the same system, their unique positions, as practitioners, learners or managers, create distinct perspectives on the interplay between policy, pedagogy and practice. This discussion synthesises these viewpoints to illuminate the systemic nature of the challenges.

1. The theory-practice gap: a tripartite disconnect

All three groups confirm the existence of a profound theory-practice gap, but they experience and explain it differently.

- **Administrators** describe this gap at a policy level. They acknowledge that high-level university policies promoting ‘diversity’ are often symbolic and are not translated into specific, actionable guidelines for their faculties. They are aware of the ‘vague mentions of diversity’ and the lack of operationalisation.
- **Lecturers** experience this gap at the curricular level. They see the direct result of unspecified policies: a rigid curriculum that prioritises technical skills over sociocultural engagement, forcing any inclusive efforts into ad hoc, tangential spaces.
- **Students** experience this gap at the receiving end, as a simple absence of content. They report that LGBTQ+ topics are ‘not really part of our courses’. Crucially, unlike the other two groups, some interpret this absence not as a systemic failure but as evidence that the topic is not relevant to their profession.

2. Pedagogical approaches: agency, passivity and risk management

The perspectives on pedagogical practice reveal a key divergence between proactive agency, passive learning and reactive management.

- **Lecturers** are the primary (and often sole) drivers of inclusive pedagogy. Their agency manifests in a range of proactive but unsupported efforts: creating safe climates, designing simulations, and, for LGBTQ+ lecturers, engaging in identity-driven advocacy.
- **Students** are largely passive learners in this regard. They absorb a pedagogy of ‘general fairness’ but report no training in specific strategies for LGBTQ+ students. Their understanding of inclusion is limited to what they are taught, universal respect rather than targeted support.
- **Administrators** engage in reactive management. Instead of proactively shaping an inclusive pedagogical standard, they respond to external constraints, such as negotiating with practicum schools about their acceptance of transgender student-teachers, thus accommodating rather than challenging exclusionary norms.

3. Assessment: a shared ideology of neutrality

On assessment, there is a striking convergence across all three groups, revealing a deeply embedded institutional ideology.

- **Administrators, lecturers and students** all share the belief that standardised, skill-based rubrics ensure fairness and objectivity. All three groups report that assessment focuses on ‘teaching skills’ and ‘linguistic performance’ rather than personal identity. However, this shared belief also highlights a shared blind spot. The critical analysis of how this ‘assumed neutrality’ can disadvantage LGBTQ+ students (e.g. through language anxiety or inauthentic writing) is present in the research findings but is absent from the perspectives of all three participant groups. This reveals a systemic lack of critical assessment literacy regarding LGBTQ+ inclusion.

4. Barriers: perceived risks vs systemic realities

While all groups acknowledge barriers, their understanding of them differs significantly based on their position and power.

- **Lecturers** perceive barriers as immediate, personal and professional risks. They cite a complex web of fears: backlash from students, parents and administrators, as well as navigating restrictive institutional rules on practicums and religious norms. Their response is often a self-protective strategy of ‘cautious neutrality’.
- **Students**, lacking direct experience, do not yet perceive these risks. For them, the primary ‘barrier’ is simply a lack of exposure and guidance from their programme.
- **Administrators** view barriers as structural realities to be managed. They point to inter-faculty conflicts, the mindsets of senior faculty and external school policies not as personal risks, but as systemic constraints that shape their reactive and often risk-averse decision-making.

Conclusion of section 1.4

The integrated analysis of these three perspectives paints a comprehensive picture of why LGBTQ+ inclusion remains peripheral in Thai ELT teacher education. It is not due to a single cause, but to a self-reinforcing cycle. Administrators oversee a system with symbolic but unspecified policies, leading to a curriculum that lecturers find rigid and devoid of support for LGBTQ+ topics. This lack of curricular and pedagogical guidance is then experienced by students as a ‘neutral’ and technically focused education, leading many to conclude that LGBTQ+ inclusion is not a core professional competency.

While lecturers demonstrate remarkable agency and a clear desire for change, their individual efforts cannot overcome the structural inertia, perceived risks and lack of institutional will identified by administrators. Bridging the gap requires moving beyond the current model of individual responsibility and implementing a systemic, top-down commitment that makes LGBTQ+ inclusion an explicit, supported and integral part of what it means to be a qualified English language teacher in Thailand.



Qualitative findings for research objective 2

- to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities

Analysis of the data on teacher preparation highlights a systemic absence of structured training, with informal practices and reactive management filling the gap. Figure 2 summarises the emergent themes from lecturers, students and administrators, showing how each group experiences and interprets this preparation gap, and how practicum experiences further expose vulnerabilities in addressing gender and sexual diversity.

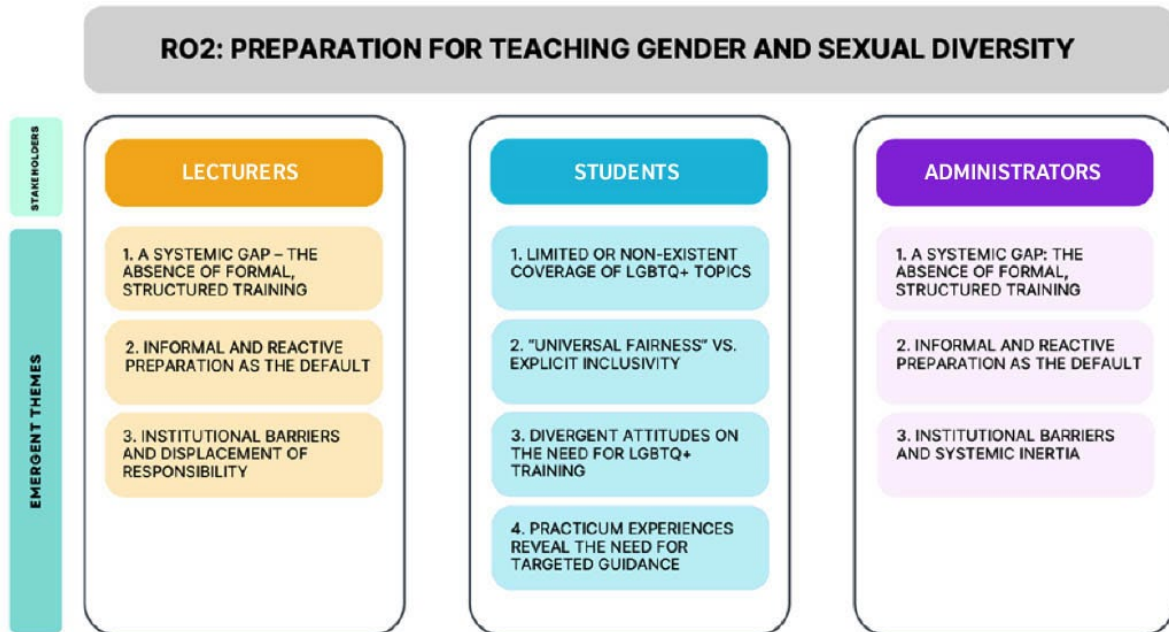


Figure 2: Emergent themes on preparation for teaching gender and sexual diversity across administrators, lecturers and student teachers



Section 2.1: Lecturer findings on preparation for teaching gender and sexual diversity

Overview of lecturer perspectives

Lecturer interviews reveal that English teacher education programmes for students lack structured preparation for addressing gender and sexual diversity in the classroom. While many lecturers express a general commitment to fairness and inclusivity, their training remains focused on core pedagogical and language teaching skills, with little to no explicit engagement with LGBTQ+ topics. The curriculum primarily prioritises lesson planning, classroom management, and language proficiency, reinforcing the perception that LGBTQ+ inclusivity is not a necessary component of ELT education.

Theme 1: A systemic gap – the absence of formal, structured training

Lecturer responses consistently emphasise that ELT teacher education programmes prioritise core practical teaching skills while entirely omitting LGBTQ+ inclusivity training. This practical focus reinforces the perception that issues related to gender and sexuality fall outside the scope of English language teacher preparation.

Lecturer #8 described the practical focus of the curriculum: *Our curriculum is very practical. It's all about preparing students to teach English in primary and secondary schools... There's nothing in there about sexual orientation or anything like that.*

Lecturer #1 added that LGBTQ+ inclusion is not seen as an essential competency: *We're expected to cover language proficiency, lesson planning, and assessment techniques. LGBTQ+ inclusion isn't considered a necessary component of ELT.*

Although many institutions espouse broad commitments to 'diversity', lecturers explain that these are often vague and nonspecific. As Lecturer #21 noted: *We discuss diversity in general terms, but it doesn't go into specifics about LGBTQ+ inclusion. The focus is more on treating students fairly and avoiding bias.*

This lack of a formal place in the curriculum was confirmed by Lecturer #16: *There's no module or session focusing on LGBTQ+ inclusion. If it comes up, it's because an instructor chooses to mention it, but it's not mandatory.*

Even when diversity-related discussions occur, they are typically brief and surface-level. As Lecturer #11 explained: *We discuss how to create a welcoming environment for all students, but only if the topic comes up. It's not deeply embedded in our curriculum.*

The evidence presented in this theme establishes a clear pattern: LGBTQ+ inclusion is not merely overlooked but systematically excluded from formal teacher preparation. This curricular absence sends a powerful message that gender and sexual diversity considerations are peripheral to effective English language teaching, creating a foundational gap that undermines inclusive education from the outset.

Theme 2: Informal and reactive preparation as the default

In the absence of formal training, preparation defaults to a patchwork of informal and often inconsistent methods, including academic exercises, environmental exposure and reactive responses during school placements.

Some lecturers use proactive but unstandardised academic exercises to raise awareness. Lecturer #25 described one such initiative: *In Seminar in ELT, we cover gendered language and attire, and use research articles to explore whether this improves teacher attitudes.*

He noted the positive impact on student awareness: *It builds their awareness quite well, allowing them to be aware of diversity... that the issue of gender is also involved.*

Another significant form of informal preparation is environmental osmosis, where lecturers believe students absorb inclusive values from their surroundings. Lecturer #24 explained: *Many male students in our programme identify as LGBTQ+. It's common. Even faculty members are LGBTQ+. We treat it as normal, society is more open.*

She expressed confidence in this implicit approach: *Our graduates are ready to teach gender-diverse learners. We have indirectly shaped them on this... They learn from their peers, from their LGBTQ+ instructors.*

Finally, preparation often becomes reactive during practicums, with diversity content included inconsistently in orientations. Lecturer #23 recalled: *There was a small mention... what if students are diverse, or if a teacher is transgender and faces teasing? But I'm not sure if that'll be covered next year.*

While these informal approaches demonstrate individual lecturer initiative and institutional goodwill, they reveal a troubling reliance on chance rather than systematic preparation. The ad hoc nature of these efforts means that students' readiness to support LGBTQ+ students become a lottery, dependent entirely on which lecturers they encounter and what situations arise during their training. This inconsistency ultimately fails to guarantee that all graduates possess the knowledge and skills necessary for inclusive teaching.



Theme 3: Institutional barriers and displacement of responsibility

The systemic gaps and reliance on informal methods described above are underpinned by a set of significant institutional constraints that limit lecturers' ability to integrate LGBTQ+ inclusion.

Many lecturers describe their programmes as overburdened and structured around rigid national guidelines. Lecturer #15 stated: *Our job is to train future teachers based on the established curriculum. If LGBTQ+ inclusion isn't in the core competencies, we don't have the flexibility to focus on it.*

This was reinforced by Lecturer #23, who noted: *The syllabus is packed. There's almost no room to add gender and sexuality to my major course. We should have a separate, dedicated course to focus on it better.*

Concerns about backlash also lead lecturers to avoid LGBTQ+ topics. As Lecturer #20 explained: *Schools and parents can be very sensitive about these issues. We don't want to appear like we're pushing an agenda.*

Frequently, responsibility is displaced onto other parts of the university. Lecturer #22 suggested: *Some language instructors don't see inclusivity as their responsibility. Maybe it should be GenEd or Health Education's role to teach this.*

Ultimately, lecturers recognise the need for change but feel constrained by a lack of top-down support and unclear professional expectations.

This theme reveals that institutional barriers create a self-perpetuating cycle that maintains the exclusion of LGBTQ+ content from teacher preparation. The combination of curricular constraints, fear of controversy and diffused responsibility creates a powerful institutional inertia that resists change. Most significantly, this analysis demonstrates that individual lecturer motivation alone is insufficient to address systemic gaps, meaningful reform requires coordinated institutional commitment and structural change to curriculum, policy and professional expectations.

Summary of lecturer findings on preparation

for teaching gender and sexual diversity Findings indicate that ELT teacher education programmes systematically fail to prepare students for working with students of different genders and sexualities. The curriculum remains heavily focused on pedagogical and linguistic skills, leaving LGBTQ+ inclusion marginalised or absent. Lecturers rely on informal and inconsistent strategies, such as simulations or indirect environmental learning, and often navigate practical constraints reactively rather than proactively. Institutional barriers, such as rigid curricula, administrative constraints, fear of backlash and the displacement of responsibility, further undermine efforts to integrate gender and sexual diversity into teacher education. As a result, student ELT teachers graduate without the institutional validation, curricular knowledge or pedagogical confidence needed to create truly inclusive and affirming learning environments for students of all gender identities and sexual orientations.



Section 2.2: Student findings on preparation for teaching gender and sexual diversity

Overview of student perspectives

Students overwhelmingly report that their ELT programmes do not prepare them to teach students of diverse genders and sexualities. While they feel competent in core language pedagogy and classroom management, they describe a near-total absence of LGBTQ+ inclusivity training. Discussions of gender are confined to a male–female binary, with no focus on non-binary or LGBTQ+ identities.

Rather than explicit instruction, programmes emphasise broad notions of fairness and respect, assuming these suffice for creating inclusive classrooms. However, students note that without specific guidance, they lack the tools to address identity-based discrimination, bullying or mental health concerns. Practicum experiences further reinforce this gap, as mentor teachers rarely engage with LGBTQ+ topics, leaving students uncertain and unprepared. While some advocate for structured training, others question its relevance, reflecting institutional ambiguity on whether gender and sexual diversity should be part of ELT education.

The following themes illustrate how these programmes systematically fail to equip students with the knowledge and confidence to support LGBTQ+ students.

Theme 1: Limited or non-existent coverage of LGBTQ+ topics

Students overwhelmingly report no formal instruction on supporting students of diverse genders or sexual orientations. Nearly all mention that their training emphasises language proficiency and pedagogical techniques without addressing LGBTQ+ concerns. Many describe feeling well-equipped to teach English but unprepared for addressing student identities or gender-related challenges in the classroom.



I don't feel very prepared in that area. It's not something that's really been covered in our program. We've focused a lot on teaching methods and English language skills, but not so much on the different backgrounds or identities of our future students.

(Student Teacher #47)



We haven't had any lessons or discussions about it. I guess it's just not something that's considered part of learning to teach English here.

(Student Teacher #47)



I don't feel prepared at all. And it's not surprising, because the programme doesn't address LGBTQ+ issues at all. It's not like I missed a class or didn't pay attention; it's simply not there. It's a systemic problem, not an individual one.

(Student Teacher #47)

Despite feeling confident in grammar instruction, phonology and lesson planning, these students lack the targeted knowledge or strategies to foster inclusive environments for LGBTQ+ youth. The absence of coverage suggests the programme assumes that gender and sexuality are peripheral to ELT, rather than integral to addressing the realities of diverse classrooms. Some students acknowledge that their own personal awareness of LGBTQ+ issues shapes their attitudes more than their training does. As one participant put it:

“

I think my experience as a tomboy helps me be more understanding of students who might feel different. While the programme didn't specifically train me for this, I think my own experience made me more aware of the importance of making everyone feel accepted.

(Student Teacher #18)

Without structured coursework or training, many students rely on personal beliefs or experiences rather than professional guidance, increasing the risk of inconsistent approaches to LGBTQ+ inclusion in classrooms.

Theme 2: 'Universal fairness' vs explicit inclusivity

When asked how their programmes address student diversity, students overwhelmingly describe a general ethos of respect and civility rather than focused instruction on LGBTQ+ inclusion. They recall training on broad anti-bullying policies and gender fairness initiatives, but no targeted discussions on the unique experiences of gender and sexual minority students. Some believe this broad fairness approach is sufficient, while others feel it misses an opportunity to prepare them for real-world challenges:

“

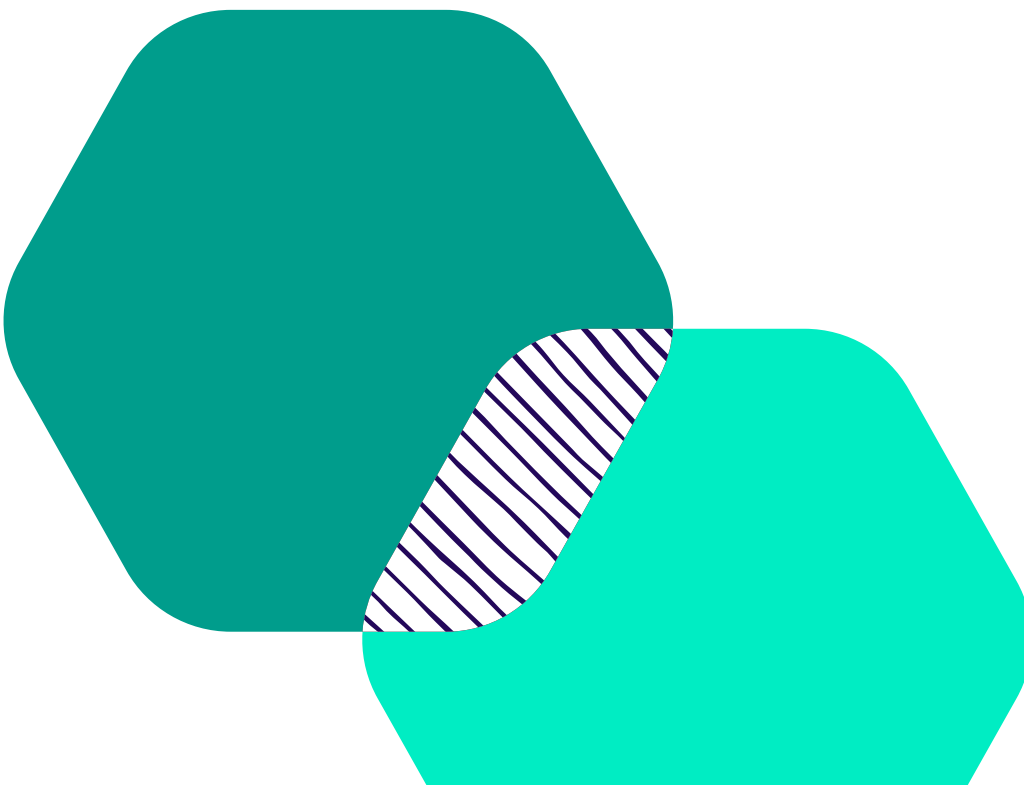
We learn how to treat all students equally and make sure boys and girls have equal opportunities... That's about it for diversity.

(Student Teacher #53)

“

No, I don't think we need that kind of content. We learn how to be good role models and treat all students with respect, kindness, and understanding. That's enough to support all students

(Student Teacher #22)



For some, neutrality is equated with inclusion; if all students are treated equally, inclusivity is assumed to follow naturally. However, others recognise that this approach ignores the specific challenges LGBTQ+ students face:



We were taught to give balanced feedback to both boys and girls, but it was more about ensuring no one felt overlooked or favoured. It wasn't about LGBTQ+ students specifically.

(Student Teacher #53)

This neutrality-as-acceptance mindset can actually silence the needs of LGBTQ+ students by assuming that general respect negates the need for targeted support. Without specific training on LGBTQ+ issues, teachers may fail to recognise when students are experiencing discrimination, anxiety or exclusion:



My view is that if you focus on teaching good values like being respectful and responsible that creates an inclusive classroom for everyone. You don't need to single out specific groups; the core principles cover it all.

(Student Teacher #36)

While well-intentioned, this one-size-fits-all approach does not address the unique vulnerabilities of LGBTQ+ students, such as bullying, identity-based exclusion and mental health concerns. Teachers entering the field with only a general fairness mindset might not recognise when intervention is needed, reinforcing a gap between theoretical inclusivity and real-world application.

Theme 3: Divergent attitudes on the need for LGBTQ+ training

While many students acknowledge that their programme lacks training on LGBTQ+ inclusivity, their opinions on whether such training should be included reveal a fundamental internal divide. This spectrum of attitudes, from viewing LGBTQ+ training as essential to dismissing it as irrelevant, exposes deep disagreements among future educators about what constitutes effective ELT preparation.

The 'inclusion is non-essential' viewpoint

A significant proportion of students believe LGBTQ+ inclusivity falls outside the scope of ELT education, often reflecting broader cultural attitudes about the role of teachers in Thailand. For these participants, LGBTQ+ training is viewed as non-essential, with the belief that teachers should focus solely on academic instruction:



The programme's goal is to make sure we can teach English effectively. Topics like gender and sexuality aren't seen as central to that goal in Thailand's ELT curriculum.

(Student Teacher #38)



We're training to be English teachers, not social workers or counsellors.

(Student Teacher #38)



I don't think we need to single out any particular group. We learn how to be good teachers in general, that should be enough.

(Student Teacher #22)

This perspective is shaped by Thai cultural expectations, where teachers are often regarded as moral guides but not necessarily as agents of social change. In this context, discussing gender and sexuality may be seen as ‘beyond’ the teacher’s role, reinforcing the idea that such matters should be handled by school counsellors or administrators rather than English teachers. These participants frame LGBTQ+ training as ‘extra’, beyond the fundamental objectives of English language teaching.

The ‘inclusion is essential’ viewpoint

Conversely, other participants strongly advocate for explicit coursework on inclusivity, arguing that concrete strategies are necessary to support diverse learners. These students argue that a lack of formal training leaves them unprepared to foster inclusive classroom environments or respond to issues like discrimination and bullying.

Conversely, other participants strongly advocate for explicit coursework on inclusivity, arguing that concrete strategies are necessary to support the diverse learners they know they will encounter. These students argue that a lack of formal training leaves them unprepared to foster inclusive classroom environments or respond to issues like discrimination and bullying. As Student Teacher #51 put it: *It's not really relevant right now, but I think it should be... We're going to have all kinds of students in our classes.*

Another participant specified the need for training on real-world challenges:



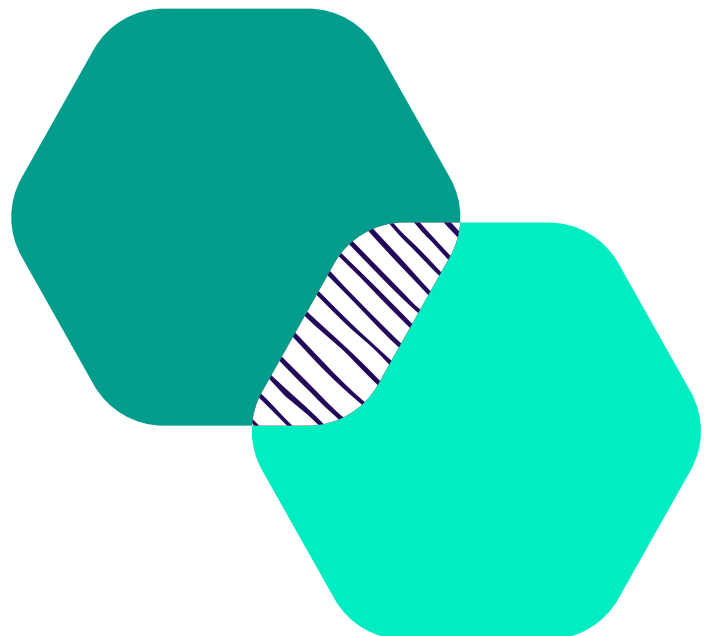
I think it would be helpful if they included training on how to deal with issues like bullying or how to support students who might feel different. It's something that could definitely be improved.

(Student Teacher #11)

These advocates request specific modules on LGBTQ+ inclusivity, including practical guidance on anti-bullying measures and identity-sensitive classroom management strategies. They view the current curriculum as fundamentally incomplete, warning that LGBTQ+ students will inevitably be overlooked or marginalised in a system that does not provide teachers with dedicated training.

This fundamental disagreement among students about the necessity of LGBTQ+ training creates a critical impediment to curricular reform. The lack of consensus within the teaching community itself provides institutional justification for maintaining the status quo, as programmes can point to divided student opinion as evidence that such training is not universally valued or needed.

More significantly, this attitudinal divide ensures that even when individual teachers do receive some exposure to inclusive practices, their implementation will remain inconsistent and dependent on personal conviction rather than professional standard. The divergent perspectives revealed here thus represent not merely different opinions, but a fundamental fracture in the professional identity of English teachers, one that ultimately compromises the educational experience of LGBTQ+ students who depend on consistent, knowledgeable support from all their educators.



Theme 4: Practicum experiences reveal the need for targeted guidance

During their practicum placements, students experienced first-hand the challenges of addressing gender and sexual diversity in real classrooms. Many felt unprepared to support LGBTQ+ students, and those who were LGBTQ+ themselves encountered additional challenges, including discrimination, lack of institutional support and uncertainty about how to respond to gender-related issues professionally:



I had a couple of students in my class who I think were LGBTQ+. I tried to be supportive and create a safe space for them, but I wasn't really sure what to do beyond that. My mentor teacher didn't offer much guidance.

(Student Teacher #59)

Some students wanted to incorporate inclusivity into their teaching but were uncertain about whether they were even allowed to do so:



I'm openly gay, and I tried to be a positive role model during my practicum. I had a few students who I knew were also gay, and I think they felt comfortable talking to me. I didn't, like, teach about LGBTQ+ issues directly, because I don't think it was allowed, so I tried to create a classroom where everyone felt safe and respected. I made sure to treat them nicely. It was a small thing, but I think it made a difference.

(Student Teacher #27)

Beyond struggling to support students, LGBTQ+ students themselves faced unique professional challenges during their practicum. Some encountered discrimination from students, parents or school staff, with no guidance from their teacher education programme on how to handle these situations:



My practicum was incredibly difficult. I'm trans, and some of the students made fun of me. My mentor teacher didn't do anything... It definitely didn't prepare me to help LGBTQ+ students.

(Student Teacher #6)



My practicum was, like, a real mixed bag, you know? Because I'm Kathoey – a trans woman. My students were cool, which was great. I was focused on teaching and developing my students' English skills, and I felt that my students were very accepting of me. But there was this one time, a parent actually asked if I was a 'real teacher' – seriously! Some advice on how to handle that stuff professionally would have been really helpful.

(Student Teacher #41)

These experiences highlight a critical oversight in teacher education programmes: they do not prepare LGBTQ+ students for the professional realities of their own identities in schools. While many programmes emphasise professional conduct and classroom management, they fail to provide guidance on how teachers, especially LGBTQ+ teachers, should handle bias, discrimination or parental concerns regarding gender and sexuality.

The practicum experiences documented here provide compelling evidence of the real-world consequences of the systemic gaps identified throughout this analysis. What emerges is not merely a theoretical shortcoming in curriculum design, but a practical failure that leaves both LGBTQ+ students and teachers actively vulnerable in classroom settings. These first-hand accounts reveal the harsh reality that the absence of formal training translates directly into missed opportunities for student support, professional uncertainty in critical moments, and the perpetuation of discrimination through institutional silence. Most significantly, the practicum serves as the final confirmation that the systemic exclusion of LGBTQ+ content from teacher preparation is not a benign oversight, it is a structural failure that compromises the safety, well-being and educational experience of vulnerable populations at the very moment when professional intervention could make the greatest difference.

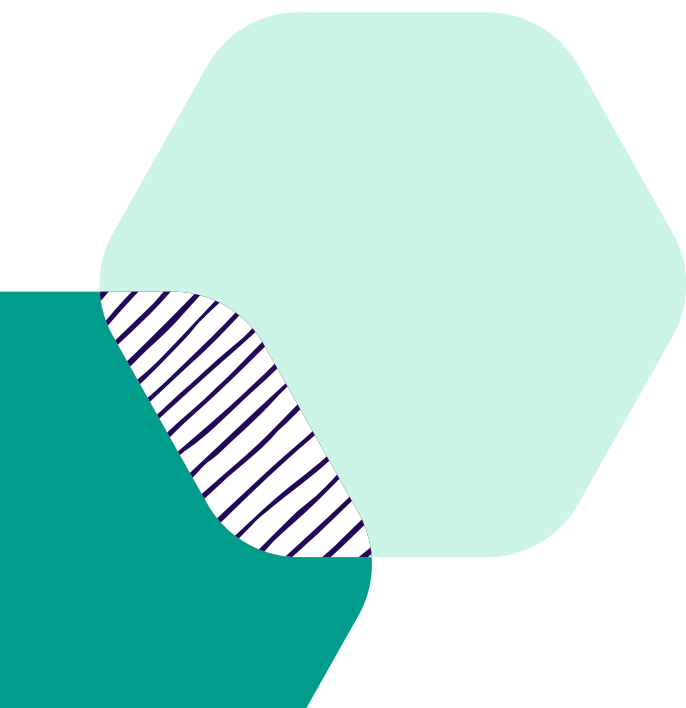
Summary of student findings on preparation for teaching gender and sexual diversity

Findings reveal a consistent lack of LGBTQ+-specific training within ELT teacher education programmes. While these programmes effectively prepare students in language teaching and classroom management, they neglect instruction on gender and sexual diversity, leaving future educators uncertain about how to create inclusive classrooms. Discussions of gender remain binary, and LGBTQ+ topics are absent from coursework.

Instead of targeted LGBTQ+ training, programmes rely on general fairness principles, assuming that treating all students equally ensures inclusivity. However, this neutrality-as-acceptance approach fails to prepare teachers for challenges LGBTQ+ students face, such as bullying, discrimination and mental health concerns. Some students recognise this gap and advocate for structured training, while others view LGBTQ+ inclusion as unnecessary, reinforcing the curriculum's ambiguity.

Practicum experiences further expose the programme's failure to prepare students for real-world inclusivity. Many report feeling unprepared to support LGBTQ+ students, and LGBTQ+ students themselves struggle with discrimination, lack of mentor guidance and professional uncertainty.

Ultimately, findings confirm that ELT teacher education programmes fail to equip students with the skills to foster inclusive, supportive and affirming classrooms. Without explicit curriculum integration, structured training and institutional support, both LGBTQ+ students and teachers remain vulnerable, highlighting the urgent need for reform.



Section 2.3: Administrator perspectives on preparation for teaching gender and sexual diversity

Overview of administrator perspectives

From an administrative perspective, the preparation of students for gender and sexual diversity is acknowledged as a significant gap in the current educational framework. Administrators identify a disconnect between the university's broad, symbolic policies on 'diversity' and the lack of specific, structured training within the ELT curriculum. They point to a system that defaults to informal or reactive measures rather than proactive, institutionalised preparation. This gap is further compounded by significant institutional barriers, including internal debates over responsibility and a powerful systemic inertia.

Theme 1: A systemic gap: the absence of formal, structured training

Administrators consistently report that their teacher education programmes lack a formal, structured curriculum for preparing students to address gender and sexual diversity. While there may be general university policies on 'diversity', these are described as vague and do not translate into actionable guidance at the programme level, creating a clear gap between institutional ideals and programmatic reality.

Administrator #3 explained how broad university policies fail to translate into specific curriculum: *Our university has a policy about 'diversity,' but this is a very broad term... it does not give specific instructions for our curriculum. So, in practice, it doesn't really guide our teacher education programme on what to do about LGBTQ+ issues.*

This results in an absence of a faculty-wide plan. As Administrator #3 also noted: *At a programme level, we don't really have a structured plan for this topic. It is not built into the official curriculum... as a faculty, we don't have a formal preparation plan in place for all students.*

The direct consequence is that student teachers are not being adequately equipped. As Administrator #5, a programme director, admitted: *As a programme director, I can see our student-teachers are not getting formal training in this area. The curriculum is not giving them the tools they need to develop sensitivity, so I need to admit that they enter the schools unprepared for these situations.*

Theme 2: Informal and reactive preparation as the default

In the absence of a structured curriculum, administrators describe an implicit reliance on informal, environmental and reactive measures as substitutes for formal training.

One key informal approach is a belief in environmental osmosis, where administrators hope students absorb inclusive values naturally from a diverse campus environment. Administrator #1 explained this perspective: *We believe a lot of the preparation happens informally. By having an open and diverse environment with LGBTQ+ faculty and students, we hope pre-service teachers develop a sense of empathy and understanding naturally.*

When it comes to the practicum, preparation becomes reactive management of institutional constraints. Administrators describe negotiating with partner schools rather than setting a proactive standard for inclusion. Administrator #2 detailed this process: *For the teaching practicum, we have a challenge. We must work with many schools, and not all of them will accept our transgender student-teachers. This means we have to check with them first if they are happy with that.*

This often means deferring to the culture of the host institution, as Administrator #4 added: *When we send our students for the practicum, we have to respect the rules of that school. Some schools have very traditional policies, and as a partner university, we cannot go and change their culture.*

This theme underscores a reliance on chance and negotiation rather than on structured pedagogical preparation.

Theme 3: Institutional barriers and systemic inertia

Administrators identify significant institutional barriers that actively hinder the formalisation of LGBTQ+ inclusion training. These include internal debates about disciplinary relevance, bureaucratic hurdles and a systemic inertia that resists change, which is sometimes perpetuated even by LGBTQ+ leaders.

A key issue is the displacement of responsibility. Administrator #5 explained the internal debate: *Inside our faculty, there is a discussion about who should be responsible for this. Some of our English instructors believe it is not their main job and that this topic belongs to the Division of Student Affairs or in a general university course.*

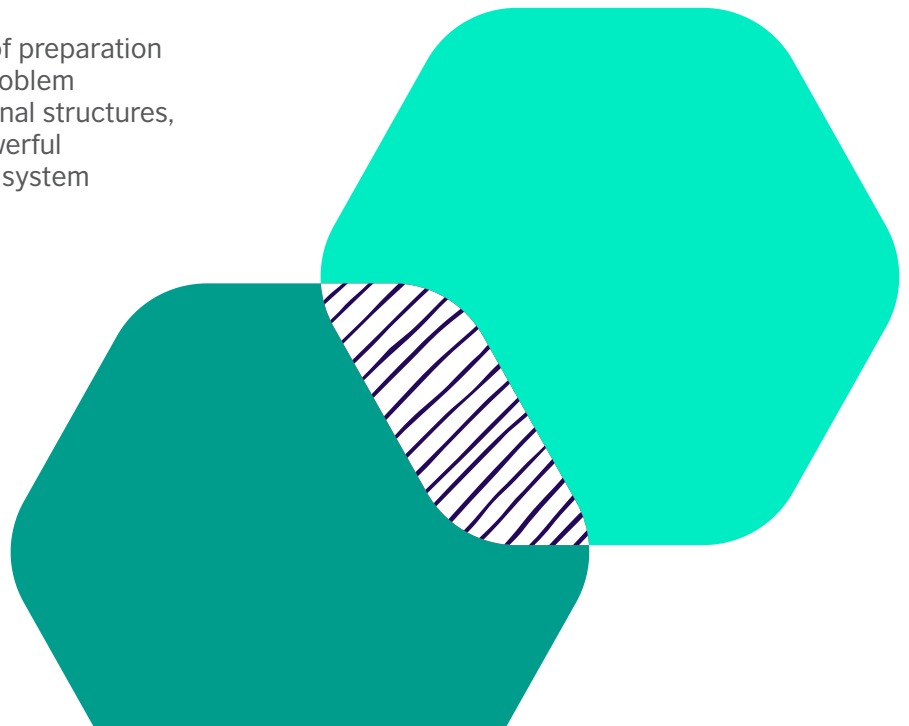
This is compounded by structural hurdles, such as disciplinary boundaries and curricular priorities. Administrator #5 also detailed this dilemma: *It's a difficult balance. When we talk about adding such content, we have to consider if it's truly part of our core discipline... We also risk creating an overlap with content that is already part of another faculty's curriculum.*

This institutional inertia is so pervasive that it can lead to passive leadership, where even the presence of LGBTQ+ individuals in leadership positions does not guarantee proactive change. As Administrator #1 critically observed: *We have quite a few LGBTQ+ people in leadership positions here... It's like they become part of the system. From my perspective, I haven't seen them be proactive, advocates, or be sensitive on these issues. I don't know... I just wanna mention it.*

This theme reveals that the lack of preparation is not a simple oversight, but a problem actively held in place by institutional structures, internal disagreements and a powerful tendency to maintain the current system without change.

Summary of administrator findings on preparation for teaching gender and sexual diversity

The administrative perspective confirms that the lack of preparation for teaching gender and sexual diversity is a recognised systemic issue. It is rooted in vague, symbolic university policies on 'diversity' that are not operationalised at the faculty level, creating a vacuum of clear guidance. This policy void is filled by a reliance on inconsistent, informal methods, such as a passive hope for 'environmental osmosis', and the reactive management of practicum constraints. This ad hoc approach is further entrenched by significant institutional barriers, including internal debates over disciplinary responsibility and a powerful systemic inertia that resists curricular change. Ultimately, administrators acknowledge that this leaves students unprepared, highlighting the urgent need for specific, faculty-level policies to move beyond the current unsupported and inconsistent model.



Section 2.4: Integrated discussion – comparing lecturer, student and administrator perspectives on teacher preparation

A comparative analysis of the findings from lecturers, students and administrators reveals a clear and troubling consensus: English teacher education programmes in Thailand systematically fail to prepare students for the realities of gender and sexual diversity in the classroom. While all three groups acknowledge this gap, their positions within the institutional hierarchy, as practitioners, learners or managers, shape their understanding of why this failure occurs and what its consequences are. This discussion synthesises these three viewpoints to illuminate the self-reinforcing cycle of unpreparedness that defines the current system.

1. The preparation gap: a shared recognition of systemic failure

All three groups confirm that formal, structured preparation for LGBTQ+ inclusion is absent, but they diagnose the problem from different vantage points.

- **Administrators** identify the root of the problem at the policy level. They describe a systemic gap where vague, symbolic university policies on ‘diversity’ are not operationalised, leaving the faculty without a clear mandate or a structured plan for implementation.
- **Lecturers** experience this as a curricular failure. They point to a curriculum that actively omits LGBTQ+ topics by prioritising technical skills and lament the lack of specific modules or guidelines needed to formally prepare their students.
- **Students** experience the gap at the receiving end, as a direct and palpable feeling of unpreparedness. They report a near-total absence of relevant content and feel that their training has equipped them with language teaching skills but not the necessary tools to support diverse student identities.

2. Approaches to preparation: informal innovation, passive reception and reactive management

In the vacuum of formal training, a clear divergence emerges in how each group engages with the concept of ‘preparation’.

- **Lecturers** act as informal innovators. They are the sole agents of any preparation that does occur, employing a patchwork of unstandardised methods like classroom simulations, academic exercises, and leveraging the ‘environmental osmosis’ of a diverse campus.
- **Students** are positioned as passive recipients. They absorb a pedagogy of ‘universal fairness’ but do not receive explicit, targeted training. Their preparation is thus a lottery, dependent on the individual lecturers they happen to encounter.
- **Administrators** practise reactive management. Rather than proactively setting pedagogical standards for preparation, they react to external constraints, such as managing the discriminatory rules of practicum schools, and default to a passive hope that an inclusive environment will be sufficient.

3. Barriers and consequences: perceived risks, lived realities and systemic constraints

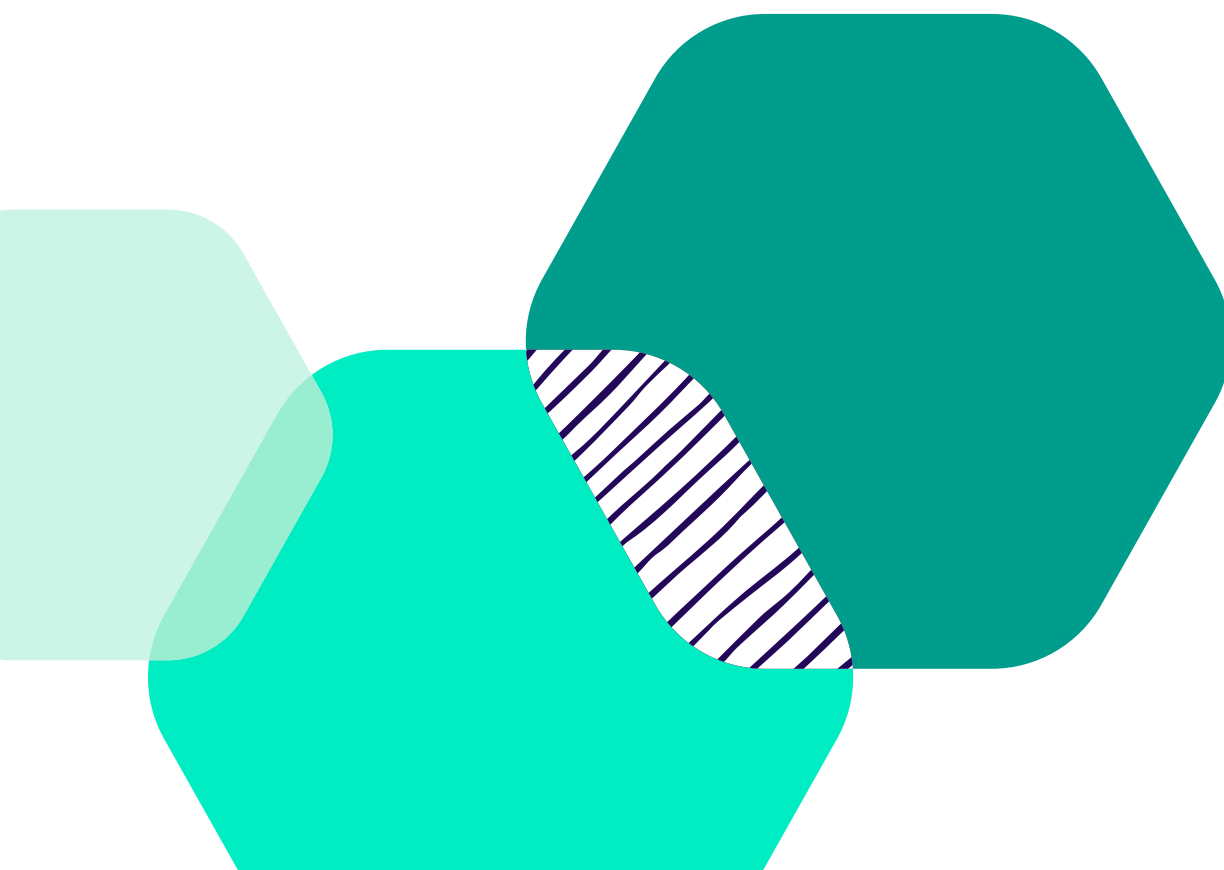
The three groups' understanding of the barriers to, and consequences of, this training gap differs dramatically, shaped by their distinct experiences with risk and vulnerability.

- **Lecturers** understand barriers as perceived professional risks. Their decision to integrate or avoid LGBTQ+ topics is influenced by a complex calculation of potential backlash from learners, parents and administrators, often leading to self-censorship.
- **Students** understand the consequences through the lived realities of the practicum. For them, the lack of preparation translates into professional uncertainty, missed opportunities to support learners, and, for LGBTQ+ students themselves, direct experiences with discrimination and harm.
- **Administrators** frame the barriers as abstract systemic constraints. They point to internal debates, disciplinary boundaries and the mindsets of senior leadership as the deep-seated institutional inertia that must be managed, often by maintaining the status quo.

Conclusion of Section 2.4

The integrated analysis of these three perspectives paints a comprehensive picture of a self-reinforcing cycle of unpreparedness. Administrators, citing systemic constraints and a lack of clear mandates, oversee a system that defaults to informal and reactive preparation. Lecturers, faced with these institutional barriers and the fear of personal risk, provide inconsistent, ad hoc interventions rather than structured training. This lack of formal guidance is then experienced by students as a total absence of preparation, leaving them feeling unequipped and vulnerable when they confront the realities of diverse classrooms during their practicum.

While lecturers demonstrate a clear desire for reform and a willingness to innovate, their individual efforts are insufficient to break this cycle. Bridging the preparation gap requires moving beyond the current model of individual responsibility and reactive management. It demands a systemic, top-down commitment to reframe LGBTQ+ inclusion not as a peripheral issue or a personal risk, but as a core professional competency essential for every qualified English language teacher in Thailand.



Qualitative findings for research objective 3

- to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers

The findings on inclusive materials and resources demonstrate that LGBTQ+ content remains largely absent from ELT teacher education programmes, with occasional inclusion dependent on individual effort rather than institutional support. Figure 3 visualises the emergent themes across stakeholder groups, highlighting the scarcity of inclusive materials, the persistence of a binary framework, and the reliance on ad hoc or incidental approaches rather than systematic resource provision.

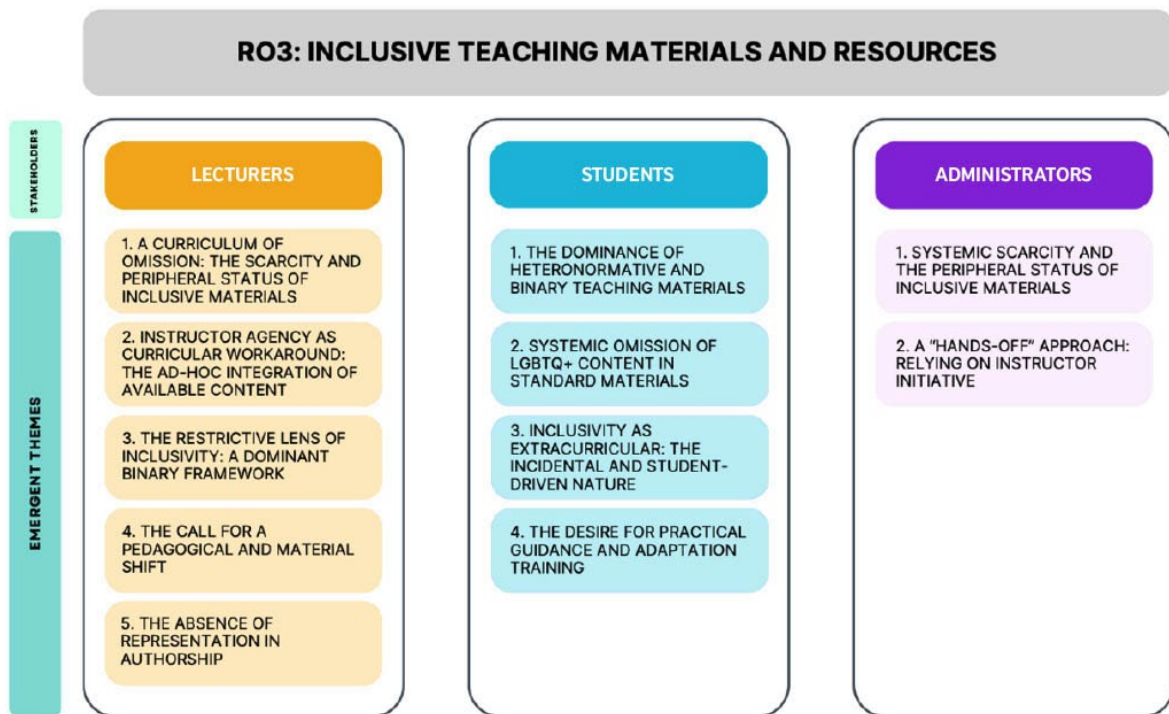


Figure 3: Emergent themes on inclusive teaching materials and resources across administrators, lecturers and student teachers



Section 3.1: Lecturer perspectives on inclusive teaching materials and resources

Overview of lecturer perspectives

Lecturer interviews reveal that inclusive teaching materials reflecting diverse genders and sexualities are systematically absent from ELT teacher education programmes. The selection of materials is overwhelmingly driven by pedagogical priorities that overshadow sociocultural inclusivity, leading to a profound scarcity of relevant resources. In this vacuum, any inclusion of LGBTQ+ themes is incidental, not institutional, dependent entirely on the ad hoc efforts of individual lecturers who ‘slip’ content into flexible parts of the curriculum. Furthermore, the materials that are used are almost universally framed within a restrictive male–female binary, and the diversity of authorship is not a consideration. While some forward-thinking lecturers are calling for a pedagogical shift towards more authentic and interactive resources, the current landscape leaves students underexposed and underprepared.

Theme 1: A curriculum of omission: the scarcity and peripheral status of inclusive materials

A foundational finding is the profound scarcity of ready-to-use teaching materials addressing gender and sexual diversity. This absence is not a passive oversight but a result of a curriculum that actively prioritises technical pedagogical skills, rendering sociocultural content, particularly LGBTQ+ topics, peripheral and non-essential.

Lecturers consistently report that such materials are not provided by their institutions and are difficult to find. This feeling of a systemic void was palpable. As Lecturer #13 bluntly stated: *Materials on this are almost non-existent. We have to tailor them ourselves. Or maybe I just don't know where to find them.*

This scarcity extends to specific types of media. In the absence of a curated list, lecturers resort to general-purpose platforms. Lecturer #23 stated: *We don't have specific multimedia resources focused on that topic... I sometimes recommend platforms like TED Talks to support discussion.*

This lack of materials is often justified by a curriculum that frames LGBTQ+ inclusion as outside the core competencies of ELT. Lecturer #1 explained this focus: *We don't specifically select teaching materials that focus on diverse genders and sexualities. Our primary focus is on choosing materials that align with our curriculum goals of developing language proficiency and teaching skills.*

This means that even when lecturers acknowledge the importance of the topic, it is often pushed aside by more immediate curricular demands. Lecturer #23 explained how pedagogical priorities lead to this omission: *Honestly, I'm so focused on teaching English language skills and methods that the materials we use don't really get into gender or sexuality diversity.*

Furthermore, the decision to find or use materials is often fraught with caution. As Lecturer #15 noted, even when resources are found, they must be carefully vetted for cultural sensitivity to avoid controversy: *It's difficult to find appropriate multimedia resources. I sometimes show short clips... but I have to be careful to select things that are culturally sensitive.*

As a result, when materials do touch on gender, they do so in the most general and superficial terms, a point made by Lecturer #22: *We haven't addressed materials for preparing pre-service teachers on gender. At most, we touch on language and gender in a general way.*

This theme establishes that the scarcity of materials is not a simple oversight but a complex issue rooted in curricular priorities and pedagogical risk management, creating a high barrier to entry for lecturers and ensuring that LGBTQ+ inclusion remains an afterthought.

Theme 2: Lecturer agency as curricular workaround: the ad hoc integration of available content

In the vacuum of institutional resources, the inclusion of LGBTQ+ content becomes entirely dependent on the personal initiative and creativity of individual lecturers. They act as curriculum designers, employing a range of 'workaround' strategies to integrate discussions of diversity into their courses, often by embedding them within existing subjects where there is flexibility.

Literature classes were frequently cited as a space for such integration. Lecturer #9 described this approach: *Sometimes I slip it into literature or translation lessons... For example, a translated text, where I let the students discuss social equality.*

Lecturer #14 echoed this, confirming that literature provides an opportunistic entry point: In literature classes, we sometimes discuss same-sex love or queer authors, which isn't strange.

This strategy, as Lecturer #9 further explained, is a way of being aware without being explicit: *Just because we don't explicitly cover it doesn't mean we're not aware. In literature classes, for example, sometimes the author has an LGBTQ+ background, or the story is about same-sex love or sexual pressure.*

Lecturers also leverage other courses. Lecturer #7, for instance, uses an Intercultural Communication course to bring in authentic voices: *In Intercultural Communication, I incorporated interviews of LGBTQ+ individuals to discuss their lifestyles, foster understanding of coexistence, and explore their experiences as authentic resources.*

Similarly, Lecturer #25 uses a research-focused seminar, though he admits its limitations: *In Seminar in ELT, we use research articles as teaching materials to explore teacher attitudes and practices on the diversity of learners, including background and proficiency levels, and sometimes gender, but not specifically on LGBTQ+ issues.*

While these initiatives are commendable, they highlight a systemic flaw. LGBTQ+ inclusion through materials is not an institutional value reflected in a coherent curriculum but rather a passion project of a few dedicated lecturers, making students' exposure to such content a matter of chance.

Theme 3: The restrictive lens of inclusivity: a dominant binary framework

When materials and discussions do address gender, they are almost universally confined to a restrictive male–female binary. The concept of 'gender inclusivity' is interpreted as ensuring fairness and balanced representation between boys and girls, systemically erasing non-binary, transgender and other gender-diverse identities.

Lecturers describe how materials may challenge traditional gender stereotypes but remain firmly within the binary. Lecturer #1 explained: *Most of the materials we use in our ELT courses are quite traditional... I try to choose readings that at least don't reinforce harmful stereotypes, but it's rare to find anything that actively includes LGBTQ+ perspectives.*

Lecturer #12 confirmed this narrow focus on male–female equality: *I sometimes incorporate short stories or articles that feature gender equality themes... but we don't have a formal approach to selecting materials that highlight diverse genders and sexualities. We do sometimes include scenarios that address gender equality in a general sense... But these are not specifically about LGBTQ+ issues.*

The practical application of this binary approach is evident in case studies, as Lecturer #8 explained: *We sometimes use case studies about gender balance in classroom discussions, but they're usually about making sure boys and girls have equal speaking opportunities.*

By framing inclusivity within a strict binary, the available materials reinforce a limited and outdated understanding of diversity. This leaves students ill-equipped for classrooms that include learners who exist beyond these two categories.

Theme 4: The call for a pedagogical and material shift

Beyond simply finding more content, a subset of lecturers identified a deeper need for a pedagogical shift in the type of materials used. They argue that traditional, text-based resources are fundamentally inadequate for teaching a topic as nuanced and human-centred as gender and sexual diversity and are actively seeking more authentic and dynamic alternatives.

Lecturer #24 articulated a clear plan to move beyond the binary in her practical skills course: *This term I will teach Listening and Speaking 2. I will find dialogues and conversations so that students can see the style, voice, and tone of a greater diversity of people, beyond just male and female.*

This desire for more dynamic resources was framed as a 'professional necessity' by Lecturer #11, who critiqued the limitations of the current default methods: *Personally, I think the text-based materials we have are insufficient. Passive reading doesn't work well because it doesn't prepare pre-service teachers for the dynamic, real-world situations they will face. We need materials that allow for active engagement and problem solving like interactive and visual resources; it's a professional necessity.*

This theme reveals a sophisticated understanding that teaching inclusivity is not just about what content is presented, but how. The call for interactive and authentic materials points to a desire among some faculty to move beyond superficial representation towards deep, transformative learning for their students.

Theme 5: The absence of representation in authorship

A final, critical gap is the lack of consideration for authorial diversity. Lecturers consistently state that they do not consciously select texts by LGBTQ+ authors, prioritising pedagogical content and the 'quality' of the material above all else.

Lecturer #14 stated plainly: *We don't specifically seek out works by LGBTQ+ authors or those that focus on LGBTQ+ perspectives. We select literature and materials primarily based on their relevance to English language teaching principles.*

Lecturer #16 admitted it was simply not a factor in their selection process: *I haven't really thought about whether the authors are LGBTQ+ or not. It hasn't come up as a consideration.*

This 'content-first' approach, as Lecturer #18 termed it, reinforces a heteronormative canon: *We choose materials that are directly relevant to teaching English. The authors' identities are not relevant to an English teacher. We focus on the quality of the contents.*

By not actively seeking out diverse voices, the curriculum inadvertently silences LGBTQ+ perspectives and denies students exposure to authentic narratives and scholarship that could enrich their understanding and practice.

Summary of lecturer findings on inclusive teaching materials and resources

The findings indicate that ELT teacher education materials systematically fail to represent gender and sexual diversity. Lecturers report a near-total absence of curated, inclusive resources, which, combined with a curricular focus on technical skills, leads to the marginalisation of LGBTQ+ content. In this vacuum, inclusivity is driven entirely by the ad hoc, individual efforts of lecturers who 'slip' relevant topics into courses like literature or communication. When gender is addressed, it is confined to a restrictive male–female binary, and there is no systematic effort to include LGBTQ+ authors or narratives. A clear need for a pedagogical shift is emerging, with forward-thinking lecturers calling for more authentic, interactive and non-binary materials. Overall, without structured policies and institutional investment in resource development, inclusive materials will remain an exception rather than a rule, leaving students underprepared.

Section 3.2: Student findings on inclusive teaching materials and resources

Overview of student perspectives

Students overwhelmingly report that inclusive teaching materials reflecting gender and sexual diversity are either missing or incidental in their ELT programmes. While standard materials effectively support technical language skills, they rarely address LGBTQ+ topics. Instead, examples and dialogues typically portray heteronormative dynamics, confined to male–female relationships. Many students state that any discussion of LGBTQ+ content has been student-driven or emerges incidentally rather than being an embedded curriculum goal. While some question the necessity of LGBTQ+ inclusivity in language teaching, a growing subset strongly advocates for more training and structured guidance, revealing a critical tension within the future generation of educators.

Theme 1: The dominance of heteronormative and binary teaching materials

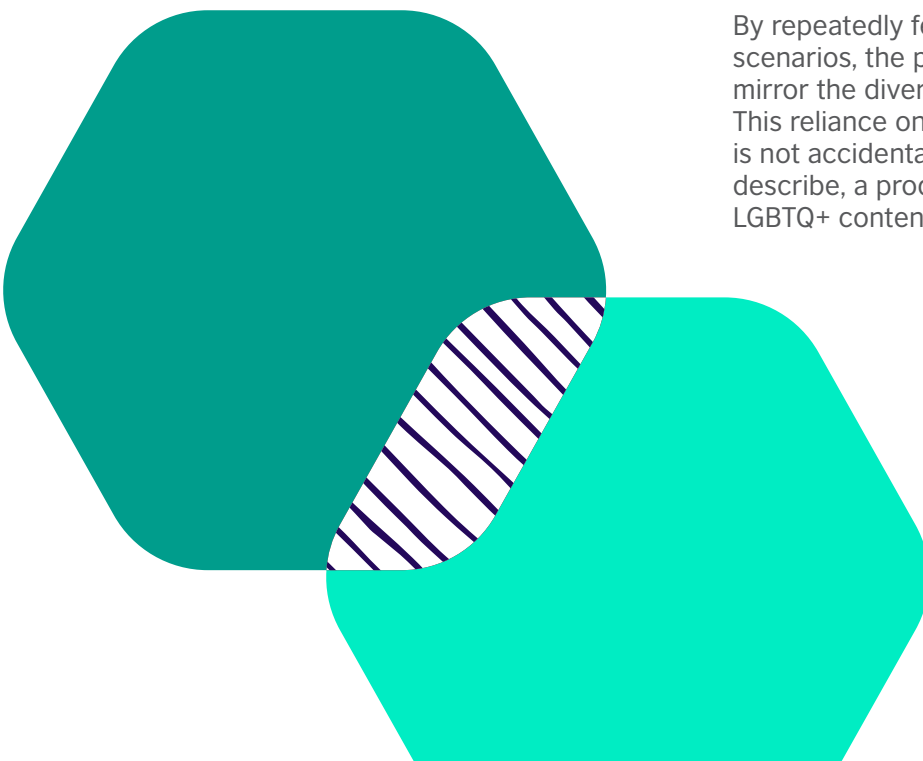
Across interviews, students emphasise that the materials used, from textbooks to lesson examples, generally reinforce heteronormative and male–female norms without acknowledging other identities. Student Teacher #20 described this traditionalism: *In my experience, most of the materials we use are quite traditional and don't really address gender and sexual diversity. ... Tom and Mary are a couple, John plays football while Lisa likes dancing.*

Although some notice that materials strive for a balance of men and women, this does not extend to LGBTQ+ representations. This distinction was confirmed by Student Teacher #10: *I'd say materials we use are gender-balanced... but there's no mention of LGBTQ+ identities.*

Some students believe that inclusivity is not the primary purpose of ELT materials, reinforcing the idea that language learning should remain neutral. Student Teacher #52 articulated this perspective: *I don't think those kinds of materials are necessary for learning how to teach English. The materials we have are effective for teaching the language.*

However, others see a clear need for change, proposing subtle shifts in representation. Student Teacher #15 suggested: *I think small adjustments, like including stories of different family types or friendships beyond the typical ones, would help create a more inclusive perspective without making it controversial.*

By repeatedly featuring heteronormative scenarios, the programme's resources fail to mirror the diversity of real-world classrooms. This reliance on heteronormative materials is not accidental but is, as the participants describe, a product of a systemic omission of LGBTQ+ content from their core training.



Theme 2: Systemic omission of LGBTQ+ content in standard materials

Many students note that core course materials simply omit LGBTQ+ issues altogether, meaning they passively inherit the limitations of these texts. Student Teacher #20 explained: *Most of what we use comes from standard ELT textbooks, and they don't usually include these topics.*

Even international materials often follow a heteronormative framework. As Student Teacher #55 observed: *Our programme follows international ELT materials, which include diverse names and settings, but they still present very heteronormative examples.*

This systemic absence means any exposure to LGBTQ+ content is incidental, not planned. Student Teacher #32 noted: *I don't think we have any explicit content about gender and sexuality... it's usually because a teacher or student brings it up, not because it's in the curriculum.*

Some students have discovered inclusive resources on their own but noted they were never used in class. Student Teacher #15 recalled: *I once came across a graded reader series from an international publisher that featured stories about different family structures, including same-sex parents. It wasn't used in our classes.*

This theme reveals that students receive no structured exposure to inclusive materials, a gap that perpetuates a classroom environment where heteronormative assumptions are normalised by default. By relying on standard textbooks that omit LGBTQ+ content and failing to integrate the few inclusive resources that do exist, the curriculum passively reinforces the idea that such diversity is not a core part of ELT.

Theme 3: Inclusivity as extracurricular: the incidental and student-driven nature of diverse resources

Though some students discover inclusive resources like podcasts or online videos, they report these are rarely integrated into official coursework. The inclusion of such materials is almost always incidental or student-driven, positioning them as extracurricular rather than core to their training. Student Teacher #15 described finding a relevant podcast: *One time I found a podcast... one episode featured a non-binary speaker talking about their experiences learning English. It was great, but not part of our classes.*

Student Teacher #20 reinforced this point, distinguishing between the existence of resources and their use in the curriculum: *It's not that these resources don't exist... They're just not used in our official lessons.*

Even when LGBTQ+ topics appear in class activities, they are often superficial and lack analytical depth. As Student Teacher #32 recalled: *During one of our lesson planning workshops, a group presented a reading comprehension passage about a Thai celebrity who is openly LGBTQ+ but there's no further discussion on this identity or sexuality.*

Since the curriculum does not systematically integrate LGBTQ+-friendly materials, students receive only patchy and superficial exposure to real-world diversity. This reliance on incidental, student-driven examples positions inclusive content as extracurricular rather than essential, leaving future teachers without consistent models or the institutional validation needed to use such resources in their own practice.

Theme 4: The desire for practical guidance and adaptation training

Several students express a clear need for 'how-to' sessions and practical guidance on finding and adapting inclusive materials. This desire is often linked to an awareness of the cultural sensitivities of the Thai school context and a need for institutionally approved strategies.

Student Teacher #5 articulated the need for skill-building:



I would love to see workshops or training sessions on how to adapt teaching materials to be more inclusive... If we had practical examples, it would help a lot.

(Student Teacher #5)

This was connected to the challenge of implementation by Student Teacher #5, who added:



Not all schools may be open to these topics, so we need guidance on how to introduce inclusivity in a way that aligns with Thai school culture.

(Student Teacher #5)

This theme reveals a proactive desire among a subset of students for institutional support. In the absence of curated resources or formal guidance, the decision to find and use inclusive materials becomes a choice that ultimately leaves them feeling unequipped and reinforces the systemic failure to prepare them for the full diversity of their future classrooms.

Summary of students findings on inclusive teaching materials and resources

Students report that teaching materials in their ELT programmes are overwhelmingly traditional, heteronormative and binary in their representation of gender. They experience a systemic omission of LGBTQ+ content in core materials and see inclusive resources only in incidental, student-driven contexts. While a portion of students believe this is acceptable, a significant number express a desire for more inclusive materials and, crucially, for practical training on how to select and adapt them in a culturally sensitive manner. This reveals a critical gap between the resources provided and the skills students feel they need to create truly inclusive classrooms.



Section 3.3: Administrator perspectives on inclusive teaching materials and resources

Overview of administrator perspectives

From an administrative perspective, inclusive teaching materials that reflect gender and sexual diversity are not a structured component of the ELT programme. Administrators acknowledge a profound scarcity of such resources, a gap they attribute to both practical difficulties and a curricular focus on core language teaching competencies. In the absence of official, curated materials, the responsibility for finding and integrating inclusive content is informally left to individual lecturers. This is often framed as a matter of ‘academic freedom’ rather than a systemic failure, resulting in an unplanned, inconsistent approach to materials-based inclusion across the programme.

Theme 1: Systemic scarcity and the peripheral status of inclusive materials

Administrators consistently report a systemic lack of ready-to-use teaching materials that address LGBTQ+ themes. They view this scarcity as a result of both the practical difficulty of finding appropriate resources and a philosophical prioritisation of technical skills, which renders inclusive content a non-essential, peripheral concern.

This sense of a systemic gap was clearly articulated by Administrator #3, who noted the lack of curated resources: *The honest answer is we just don't have these kinds of materials ready to go. So, the teachers have to find things on their own. We wouldn't even know where to start looking for them ourselves.*

Administrator #5 confirmed that this absence is reflected in the official curriculum: *If you go through our regular teaching materials, the books, videos, and articles we use, you won't find much on this topic. It's just not there in what we officially provide. It's really hard to find good, ready-to-use resources.*

This scarcity is compounded by a questioning of the necessity of such materials, as Administrator #10 explained: *It's almost impossible for us to find and provide specific materials or resources that feature LGBTQ+ or inclusive content. And to be honest, there's a question about whether all of our students really need this kind of material for their training.*

Ultimately, the lack of materials is justified by a focus on the programme's core mission, which prioritises language skills over sociocultural content. Administrator #5 framed it this way: *I think our teachers are focused on the main job: making sure these student-teachers have strong English skills and know how to teach the language effectively. If an instructor wants to add other content on their own, that's their decision.*

This theme reveals that, from an administrative standpoint, the absence of inclusive materials is not a problem to be solved, but a reflection of current curricular priorities. The practical difficulty of sourcing materials, combined with the belief that they are not essential, creates a powerful rationale for maintaining the current situation.



Theme 2: A ‘hands-off’ approach: relying on lecturer initiative

In response to the scarcity of official resources, the prevailing administrative approach is a ‘hands-off’ model that informally leaves the responsibility for inclusive materials to individual lecturers. This is often framed as a matter of lecturer autonomy or ‘academic freedom’, which simultaneously empowers proactive teachers while freeing the institution from a systemic duty.

Administrator #9 articulated this preference for informal discretion over formal policy: *My feeling is that we give our instructors the academic freedom to bring in their own ideas, as long as it fits the course or aligns with the course objectives. I don't know if we really need to make it an official, written policy.*

Administrators are aware that some lecturers are taking this initiative, but they view these as isolated, individual efforts rather than a model to be adopted programme-wide. Administrator #2 described this phenomenon: *We see some teachers taking their own initiative, like inviting LGBTQ+ guest speakers to share their relevant experiences and expertise with the students. It works well in their class and the students seem to like it, but it's not something we've rolled out across the whole programme.*

This theme highlights a critical administrative strategy: by framing the inclusion of diverse materials as a matter of individual choice, the institution avoids the responsibility of curating, vetting and systematically integrating such resources. This leaves inclusive practice as an optional ‘extra’ dependent on the passion of individual lecturers, rather than a guaranteed component of the educational programme.

Summary of administrator findings on inclusive teaching materials

The administrative perspective reveals that inclusive teaching materials are not systematically provided or prioritised within the ELT teacher education programme. Administrators cite a profound scarcity of ready-made resources and a curricular focus on core linguistic skills as justifications for this gap. The prevailing management approach is ‘hands-off’, delegating the responsibility for finding or creating inclusive materials to the discretion of individual lecturers under the guise of academic freedom. While administrators are aware of successful initiatives by some teachers, these are viewed as isolated efforts, not as a model for systemic integration. This leaves the provision of inclusive materials as an unsupported and inconsistent practice, reinforcing its peripheral status in the programme.



Section 3.4: Integrated discussion – comparing lecturer, student and administrator perspectives on inclusive teaching materials and resources

A comparative analysis of the findings from all three groups reveals a powerful consensus: teaching materials that are inclusive of gender and sexual diversity are systematically absent from ELT teacher education. This absence is not seen as an active, hostile exclusion but rather as a systemic omission driven by a complex interplay of factors. Administrators point to a lack of curated resources and the prioritisation of core skills; lecturers confirm this scarcity and describe their ad hoc ‘workaround’ strategies; and students experience the direct result as a curriculum that feels traditional, heteronormative and disconnected from the diversity of their future classrooms.

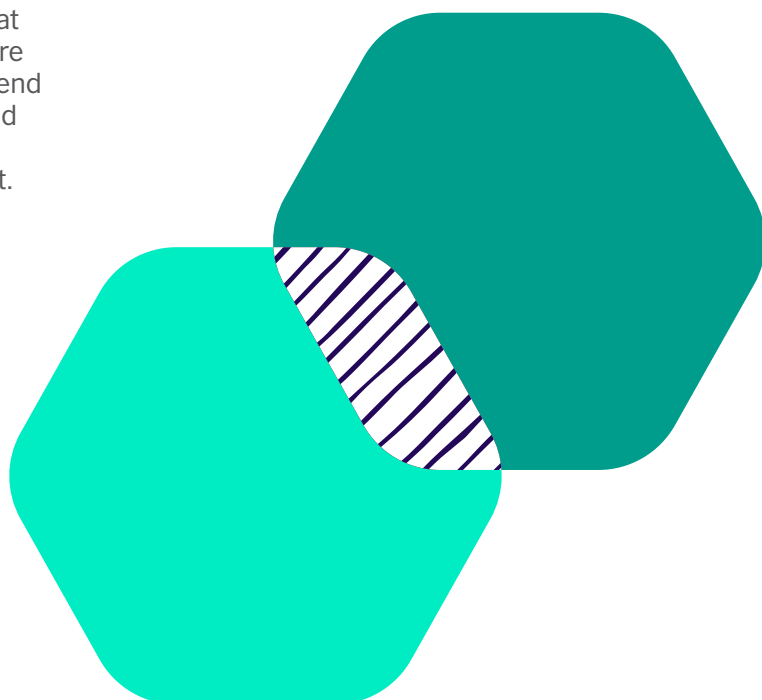
1. A Systemic scarcity: a shared recognition of an institutional void

There is a striking convergence across all three groups that curated, LGBTQ+-inclusive materials are simply not provided at an institutional level. Administrators are acutely aware of this resource gap, acknowledging that such materials are almost non-existent and that they, as an institution, wouldn’t know where to begin looking for them. They justify this gap by framing inclusive content as a non-essential competency compared to the ‘main job’ of teaching language skills. Lecturers experience this scarcity as a direct barrier, reporting that materials are difficult to find and that they are forced to tailor their own. Students see the end result of this scarcity: a curriculum populated with traditional, heteronormative textbooks where LGBTQ+ topics are completely absent.

2. Divergent responses to scarcity: proactive agency, passive reception and a ‘hands-off’ approach

While all groups acknowledge the lack of materials, their responses to this reality differ significantly based on their institutional roles.

- **Lecturers** respond with proactive, ad hoc agency. In the absence of official resources, they act as curriculum designers, ‘slipping’ content into tangential courses like literature, finding authentic voices for communication classes or creating their own diverse dialogues. These are commendable but inconsistent ‘passion projects’.
- **Administrators** respond with a ‘hands-off’ approach. They are aware of these individual lecturer initiatives but see them as optional efforts, not a model for a programme-wide rollout. They frame this as ‘academic freedom’ rather than a systemic failure, thereby devolving responsibility to individual teachers.
- **Students** are largely passive recipients of this system. They experience the results of this ad hoc approach as a ‘patchy’ and incidental exposure to inclusive content, often driven by a single classmate’s presentation or a one-off discussion, rather than a planned part of their learning.



3. The restrictive lens: a shared adherence to a binary framework

When gender is addressed in materials, all three groups confirm that it is almost universally confined to a restrictive male–female binary.

- **Lecturers** and **students** both report that materials may be ‘gender-balanced’ in their representation of men and women but have ‘no mention of LGBTQ+ identities’. They describe how existing resources may challenge traditional gender stereotypes but remain firmly within the binary.
- **Administrators** do not directly comment on the binary nature of materials, but their broader lack of specific guidelines and their focus on ‘general respect’ create a system where the binary remains the unchallenged default.

This shared adherence to a binary framework, combined with a lack of attention to authorial diversity as noted by lecturers, systemically erases non-binary and LGBTQ+ voices from the curriculum.

Conclusion of Section 3.4

The integrated findings demonstrate that the absence of inclusive teaching materials is a critical, systemic failure in Thai ELT teacher education. Administrators justify this gap by citing practical scarcity and a narrow focus on core competencies, adopting a hands-off approach that delegates responsibility to individual lecturers. Lecturers, in turn, engage in creative but inconsistent ‘curricular workarounds’, embedding inclusive content where they can. This leaves students with a superficial and fragmented understanding of inclusive materials, reinforcing the perception that LGBTQ+ topics are extracurricular rather than essential.

Ultimately, this creates a self-perpetuating cycle: without institutional investment in curating, developing and training faculty on how to use inclusive materials, lecturers will continue their ad hoc efforts, and students will continue to graduate without the tools and resources needed to build truly affirming classrooms. Breaking this cycle requires a fundamental shift, reframing inclusive materials not as an optional add-on, but as a core component of professional teacher education.

Summary of qualitative findings

The qualitative findings from lecturers, students and administrators reveal a profound and persistent gap between the institutional rhetoric of ‘diversity’ and the practical reality of teacher education in Thailand. While policies may espouse respect, this rarely translates into the tangible curriculum, pedagogy or resources needed for meaningful LGBTQ+ inclusion.

This gap is manifested in a curriculum overwhelmingly dominated by a restrictive male–female binary framework, where a vague reliance on ‘universal fairness’ is used as a substitute for explicit, targeted inclusivity. Assessment practices are similarly rooted in a flawed ideology of neutrality that goes unexamined by all participant groups. This is compounded by a systemic scarcity of inclusive teaching materials, which forces any use of diverse resources to be ad hoc and inconsistent.

The direct consequence of these systemic failures is a self-reinforcing cycle of unpreparedness. Administrative inaction and vague policies create a context where lecturers, facing significant constraints and risks, provide only fragmented, informal preparation. This, in turn, results in students who feel unequipped and vulnerable, a reality made starkly evident during their practicum experiences.

Ultimately, the findings reveal a fundamental tension between the valuable but fragmented ‘bottom-up’ agency of committed individual lecturers and the profound lack of ‘top-down’ institutional support. Breaking this cycle requires moving beyond a reliance on individual goodwill and implementing intentional, systemic reforms that position LGBTQ+ inclusion as a core professional competency for all future English teachers.



Quantitative findings

This section presents the quantitative findings from the study's second phase. Following an exploratory sequential mixed-methods design, the themes and insights from the initial qualitative findings were used to develop a survey instrument. This instrument was then administered to a larger population of students, lecturers and administrators to quantitatively analyse their perceptions of inclusive teacher education. This phase aimed to determine if the patterns identified in the interviews could be generalised more broadly. The findings are presented first with descriptive statistics of overall perceptions, followed by a comparative analysis between the key stakeholder groups.

The general information of respondents

A total of 491 respondents participated in the study, and their general information was collected across gender, status, university type and region. The gender distribution revealed a composition of 38.9 per cent male, 43.4 per cent female and 17.7 per cent LGBTQI+ individuals. Regarding status, the majority were student English teachers (54.8 per cent), followed by lecturers at higher education institutions (35.4 per cent) and a smaller portion were administrators/policymakers (9.8 per cent). The distribution of university types indicated that Rajabhat universities were most represented (43.4 per cent), with public and autonomous universities at 36.7 per cent and private universities at 20.0 per cent. Regionally, the Central region constituted the largest group of respondents (33.4 per cent), while the Northern, Northeastern, and Southern regions comprised 23.8 per cent, 23.6 per cent and 19.1 per cent of the sample, respectively. The statistical details of the respondents are shown in Appendix A.

Perception levels of students, lecturers, administrators and policymakers towards inclusive teacher education training programmes

Regarding gender, males (M=2.5038) and LGBTQI+ individuals (M=2.5126) reported moderate perception levels, while females (M=2.4885) reported low perception levels. By status, teachers at higher education institutions (M=2.5078) and administrators/policymakers (M=2.5190) showed moderate perceptions, whereas student English teachers (M=2.4892) reported low perceptions. Concerning university type, public and autonomous universities (M=2.5040) demonstrated moderate perceptions, while both Rajabhat universities (M=2.4987) and private universities (M=2.4891) reported low perceptions. Regionally, the Northeastern (M=2.5033) and Southern (M=2.5139) regions exhibited moderate perception levels, while the Northern (M=2.4883) and Central (M=2.4942) regions reported low perception levels. The total number of respondents was 491. Overall, the data suggests a mixed perception of inclusive teacher education training programmes across the surveyed groups. While some groups, such as teachers at higher education institutions, administrators/policymakers and those from the Northeastern and Southern regions, generally perceived these programmes as moderately effective, others, including student English teachers, female respondents and those from Rajabhat and private universities, reported lower perception levels. This indicates a need for targeted improvements in inclusive teacher education training programmes to address the specific concerns and needs of these diverse groups. However, it is important to note that while the interpretations differ (low vs moderate), the actual mean scores across all categories are relatively close, indicating that the differences primarily lie within the range of interpretation rather than substantial variations in the numerical mean scores themselves.

In short, it revealed mixed perceptions of inclusive teacher education training programmes across different groups. The statistical detail of the perception levels of inclusive teacher education training programmes is shown in Appendix A.

In the following section, we present the perceptions of student English language teachers, lecturers, administrators and policymakers regarding inclusive teacher education training programmes. This analysis is divided into three main areas: the inclusiveness of ELT curricula, pedagogies and assessment strategies; inclusive teaching materials and resources in English language teaching; and the preparation of students to teach learners of various genders and sexualities. The specific details are outlined as follows.

First, mean scores and interpretations of respondents' perceptions regarding the inclusiveness of English language teaching (ELT) curricula, pedagogies and assessment strategies concerning gender and sexual orientation diversity are presented. The interpretations are categorised into three levels: low, moderate and high. The table reveals a mixed perception among respondents. Most items were rated as 'low', indicating a perceived lack of inclusiveness in various aspects of the ELT programme. This includes concerns about the curriculum's adequacy in addressing diverse genders and sexual orientations, the integration of inclusive teaching methods, the consideration of diversity in assessment tasks, faculty training, institutional support, student preparation, the integration of LGBTQ+ perspectives, and the provision of professional development opportunities.

Interestingly, four items received a 'high' level interpretation and one item got a 'moderate' level. Respondents may have perceived these elements as fundamental to fostering a welcoming and equitable learning space, and thus, rated them highly. The emphasis on language and self-reflection also suggests a focus on practical, actionable steps towards inclusivity, which may have resonated strongly with respondents. The statistical detail of perception levels of inclusiveness of ELT curricula, pedagogies and assessment strategies per item is shown in Appendix B.

Second, the findings are respondents' perceptions of the inclusiveness of teaching materials and resources in English language teaching, specifically related to gender and sexual orientation diversity. Similar to the previous table, the interpretations are categorised into 'low' and 'high' levels. They reveal that most items were rated as 'low', indicating a perceived lack of adequate inclusive teaching materials and resources. Concerns were raised regarding the availability of resources, the inclusion of diverse gender and sexual identities in course materials, professional development opportunities for faculty, the use of student and family feedback, faculty engagement in sourcing inclusive materials, student satisfaction, accessibility of resources, the representation of diverse perspectives in media, curriculum design efforts, feedback mechanisms, integration of LGBTQ+ perspectives, faculty support, and programme efforts to improve materials.

Only one item received a 'high' level interpretation, item 24: 'I think lecturers use inclusive language that reflects different gender identities and sexual orientations in teaching materials effectively.' (Mean = 3.81) This high rating suggests that respondents strongly believe lecturers are effectively using inclusive language in their teaching materials, demonstrating respect for diverse gender identities and sexual orientations. This indicates a positive perception of the language practices employed by lecturers in the context of teaching materials. The statistical detail of perception levels of inclusive teaching materials and resources in English language teaching per item is shown in Appendix B.

Third, mean scores on perception levels of student preparation in relation to teaching learners of diverse genders and sexualities are discussed. The interpretations are categorised as 'low' and 'high'. The table shows that most items received 'low' ratings, indicating a perceived deficiency in the preparation of students. These low ratings span areas such as technical knowledge, practical experiences, pedagogical skills, mentor feedback, self-reflection, programme integration, community collaboration and programme improvement.

Two items received 'high' level interpretations: item 36: 'I think the programme creates a supportive learning environment where students feel comfortable discussing issues related to gender and sexual orientation diversity.' (Mean = 4.41), and item 37: 'I think students are actively engaged in learning activities that promote understanding of diverse gender and sexual identities.' (Mean = 3.37) The 'high' ratings for Items 36 and 37 highlight the programme's strengths in creating a supportive learning environment and actively engaging students in learning about diversity. However, the prevalence of 'low' ratings across the other items indicates a significant need for improvement in various aspects of teacher preparation. While the programme excels in creating a comfortable space and engaging learners, it appears to fall short in providing adequate technical knowledge, practical experiences, and other essential components of effective teacher preparation for diverse learner populations. The statistical detail of perception levels of preparation of students to teach learners of different genders and sexualities per item is shown in Appendix B.



Quantitative findings for research objective 4

- *to investigate and compare the perception levels of student English language teachers, lecturers and administrators towards inclusive teacher education training programmes*

Comparative perception levels of students, lecturers and administrators towards inclusive teacher education training programmes

This section provides information on the comparative perception levels of students, lecturers, administrators and policymakers regarding inclusive teacher education training programmes, analysed using inferential statistics: One-way ANOVA.

The results show that there were no significant differences in the perception levels of inclusive teacher education training programmes across different genders, with a significance level of .05 (sig. = 0.242). When considering the status factor, the analysis also showed no significant differences at the .05 level (sig. = 0.153). This means that all students, lecturers at higher education institutions, and administrators or policymakers perceived the inclusiveness of the teacher education training programmes similarly. Regarding the types of universities, there were no significant differences in perception levels at the .05 significance level (sig. = 0.639), indicating that samples from various university types perceived the inclusiveness of the programmes in a similar manner. Lastly, the analysis revealed no significant differences in perception levels across different regions, with a significance level of .05 (sig. = 0.461), suggesting consistent perceptions among samples from different regions.

To sum up, quantitative findings indicate that participants generally shared similar views about the inclusiveness of teacher education training programmes, regardless of their background. There were no meaningful differences in perceptions based on gender, professional status (whether students, lecturers or administrators), university type or region. This suggests that respondents across all groups viewed the programmes in a consistent and comparable way, showing a common understanding of their inclusiveness. The statistical detail of mean comparisons using ANOVA is shown in Appendix C.

Summary of quantitative findings

The quantitative findings from a survey of 491 participants provide strong statistical validation for the issues identified in the qualitative analysis. The descriptive data reveals a widespread and consistent perception that English teacher education programmes are failing to provide adequate LGBTQ+ inclusion. Across all participant groups, key aspects of the programmes were rated as 'low', including the curriculum's adequacy in addressing diversity (M=2.26), the availability of inclusive materials (M=2.23), and the overall preparedness of students (M=2.21).

Interestingly, a few items received high ratings, such as the creation of a 'supportive learning environment' (M=4.41) and the use of 'inclusive language' by lecturers (M=3.84). This creates a critical distinction: participants perceive a high degree of interpersonal respect and goodwill within their programmes, but a very low degree of structured, systemic and curricular inclusion.

Crucially, the comparative analysis using a One-way ANOVA revealed no statistically significant differences in the overall perception levels when comparing participants by their status (student, lecturer or administrator), gender, university type or region ($p > .05$ for all categories). This is a powerful finding, indicating that the profound dissatisfaction with the state of LGBTQ+ inclusion is not the opinion of one particular group but is a universally recognised systemic failure shared across the entire spectrum of stakeholders in Thai ELT teacher education.

Discussion

Introduction

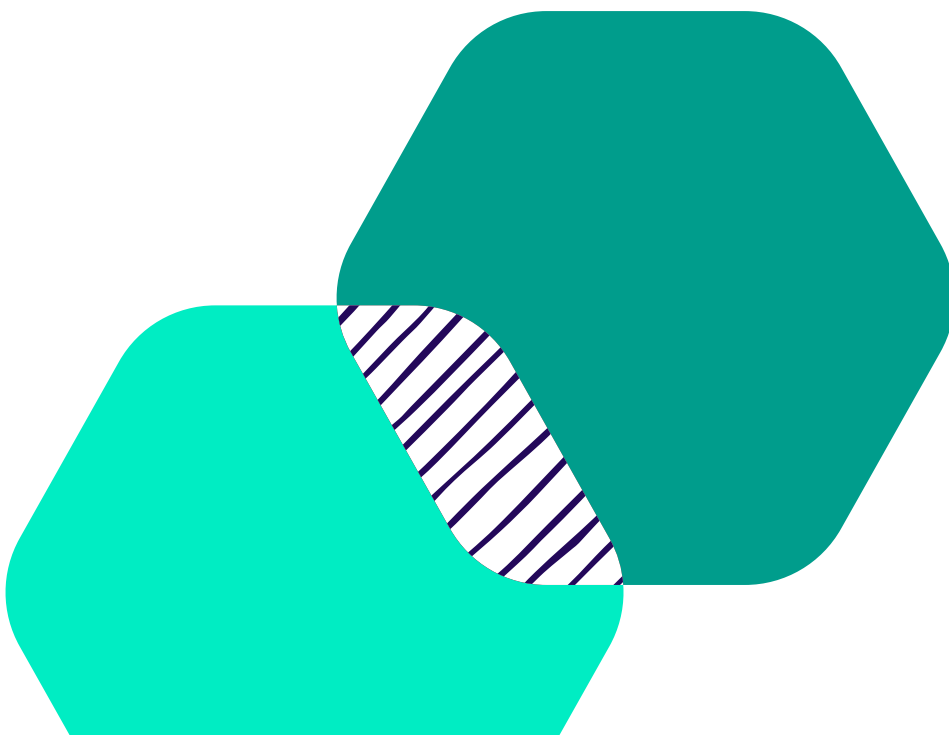
Despite a growing global emphasis on inclusive education, the findings of this study reveal that English language teacher education in Thailand continues to be defined by a profound and persistent gap between institutional rhetoric of 'diversity' and its translation into curriculum, pedagogy, assessment and teacher preparation. This disconnect sustains a self-reinforcing cycle of unpreparedness that leaves both LGBTQ+ learners and students vulnerable in educational settings.

The qualitative evidence portrays a system in which LGBTQ+ inclusion is peripheral rather than strategic, driven almost entirely by individual lecturers' ad hoc efforts rather than by structured programme-wide commitments. Curricula continue to reproduce a restrictive male–female binary, teaching materials are overwhelmingly heteronormative, and assessment practices rely on a flawed ideology of neutrality. In this vacuum, lecturer agency becomes the primary driver of inclusion; yet such efforts are constrained by limited resources, fear of institutional or social backlash and the absence of supportive policy frameworks.

Crucially, the quantitative findings validate and amplify this picture. Survey responses from 491 participants showed that dissatisfaction with LGBTQ+ inclusion is not confined to a particular subgroup: no statistically significant differences were found by status, gender, university type or region. This universality underscores that the issue is systemic, not isolated, a sector-wide challenge that cannot be addressed by focusing on individual institutions or actors alone.

Placed in the wider literature, these findings mirror international patterns. Studies in Western and Asian contexts alike document how diversity is frequently treated symbolically at the policy level, while programme structures remain resistant to substantive reform (Robinson, 2020; Paiz, 2015; Gray, 2013). What this study adds is a comprehensive Thai case that integrates perspectives from administrators, lecturers, and students, thereby mapping how the rhetoric–reality gap manifests across multiple levels of ELT teacher education.

Building on this consensus, the sections that follow discuss the implications of the findings in detail across the four research objectives. Together, they highlight not only the extent of the challenge but also the urgent need for systemic reform that embeds LGBTQ+ inclusion as a core professional competency in English teacher education.



Discussion for research objective 1

- to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations

Inclusiveness of curricula, pedagogies and assessment strategies

The findings demonstrate that Thai English teacher education programmes have not deliberately or systematically integrated LGBTQ+ inclusion into curricula, pedagogy or assessment. Across administrators, lecturers and students, there was consensus on a persistent theory–practice gap: institutional discourses of ‘diversity’ are rhetorical rather than operational, failing to shape programme design or classroom practice.

Curricula remain anchored in a restrictive male–female binary. This omission reflects a dominant prioritisation of linguistic competencies, particularly grammar and reading, over sociocultural engagement. These findings are consistent with Oeamoum and Sriwichai (2020), who document the neglect of real-life, diversity-relevant contexts in Thai ELT curricula. They also echo UNESCO’s *International Technical Guidance on Sexuality Education* (2018), which emphasises challenging restrictive gender norms, and its 2021 global status report, which highlights the persistence of narrow, risk-based curricula when teachers lack adequate preparation. International evidence reinforces this pattern: Eriksson’s (2024) study in Sweden shows that textbooks reproduce binary gender roles, while Van Dyck (2019) notes that non-heterosexual content is often excised or tokenised. In the Thai case, the absence of LGBTQ+ representation signals to students that gender and sexual diversity are irrelevant to professional training, undermining commitments in *Gender Equality Act B.E. 2558* (Parliament of Thailand, 2015).

Pedagogical training continues to rely on assumptions of ‘universal fairness’, with little structured preparation for engaging with LGBTQ+ issues. Lecturers often equate general

respect with inclusion, in the absence of institutional guidance. This reflects Foster, Fan and Le’s (2015) findings that Thai teachers remain committed to grammar as the foundation of teaching and are sceptical of communicative methods. Grammar-centred pedagogy has been shown to produce classrooms where learners fear mistakes and disengage (Chaiyasat & Intakaew, 2023). More broadly, this aligns with Coulter et al.’s (2020) international observation that training on supporting LGBTQ+ learners is rare, minimal and didactic, leaving educators to rely on their own initiative. The lack of experiential, practice-based training also contrasts with UNESCO’s call for participatory and transformative pedagogies as part of inclusive teacher education.

Assessment practices are likewise limited by an ideology of assumed neutrality. Participants across groups perceived standardised rubrics as inherently fair; however, critical scholarship demonstrates that assessment is never culture-free. Finn, Tai and Nadarajah (2024) argue that assessment codifies dominant norms and inequities, while Evans and Taylor (2025) highlight the hidden assumptions embedded in supposedly objective practices. The present findings show that Thai teacher education rarely addresses this, with assessment training framed as a technical skill rather than a sociocultural practice. This omission contradicts the *Inclusive Higher Education Framework* (Hubbard & Gawthorpe, 2024) which explicitly embeds inclusivity in assessment and feedback.

Taken together, the Thai case confirms global patterns of curricular omission, binary frameworks and teacher unpreparedness, but it also extends them in two ways. First, the entrenched grammar-focused orientation of Thai ELT further restricts space for inclusive pedagogy, exacerbating the marginalisation of diversity. Second, the finding that all stakeholder groups, from administrators to students, uncritically embrace the ideology of assessment neutrality reveals a shared blind spot that has not been widely reported in international literature. These insights highlight the urgency of aligning Thai ELT teacher education with global best practices: embedding LGBTQ+ perspectives into curricula, building inclusive pedagogy into professional competencies, and developing critical assessment literacy.

Discussion for research objective 2

- *to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities*

Preparation of student teachers

The findings reveal a self-reinforcing cycle of unpreparedness in Thai English language teacher education programmes with respect to gender and sexual diversity. Across administrators, lecturers and students, a consistent theory–practice gap emerged: while institutional rhetoric gestures towards ‘diversity’, it seldom translates into coherent programme design, structured pedagogical training or classroom practice. This confirms the broader pattern identified in the literature review: policy commitments alone are insufficient without deliberate curricular integration and teacher training (UNESCO, 2021; Ministry of Education & UNICEF, 2016).

At the administrative level, the absence of specific, actionable policies creates a vacuum where ‘diversity’ is symbolically referenced but rarely operationalised. The Thai case mirrors international patterns: Robinson (2020) found that few US teacher preparation programmes include LGBTQ+ topics as compulsory coursework, and multicultural competence for teacher certification seldom includes gender and sexuality. Without accreditation requirements or faculty-level mandates, LGBTQ+ inclusion remains peripheral. In Thailand, this contradicts *Gender Equality Act B.E. 2558* (Parliament of Thailand, 2015), which prohibits discrimination but has not been embedded in teacher education programmes.

At the lecturer level, the lack of institutional guidance results in fragmented, ad hoc strategies. Many lecturers rely on informal integration, embedding LGBTQ+ topics inconsistently or assuming that general fairness is sufficient. This finding echoes Coulter et al. (2020), who report that training on supporting LGBTQ+ learners is rare, didactic and lacking experiential depth. GLSEN (2022) similarly highlights that educators often omit LGBTQ+ content due to time constraints, perceived

irrelevance or lack of confidence. In the Thai context, this aligns with the study’s qualitative evidence that lecturers feel unprepared, fear backlash and are constrained by sociocultural and institutional barriers. The result is an over-reliance on individual agency rather than programme-wide responsibility, reinforcing the cycle of neglect.

At the student teacher level, the consequences are most visible. Participants described entering practicum placements without any preparation for addressing gender and sexuality diversity, and LGBTQ+ students reported experiencing discrimination without institutional support. This resonates with Robinson’s (2020) finding that new teachers often graduate without the skills to address bullying or identity-based discrimination. International evidence, such as Canada’s ‘Every Teacher Project’ (Campbell et al., 2021), shows similar patterns: lack of training, fear of backlash and inadequate resources consistently undermine LGBTQ+ inclusion. The Thai case therefore confirms a global problem but also extends it by highlighting the specific vulnerabilities of students in practicum contexts, where restrictive dress codes and cultural sensitivities compound their sense of unpreparedness.

Taken together, these findings illustrate a displacement of responsibility across institutional levels: administrators treat inclusion as a symbolic policy gesture, lecturers avoid risk in the absence of support, and students bear the burden in practicum placements. The literature affirms that breaking this cycle requires system-wide reform. Scholars argue that inclusion must be reframed as a core professional competency, not an optional or peripheral concern (GLSEN, 2022). Experiential learning approaches, such as community partnerships, practicum-based case studies and service learning, have been shown to improve empathic listening and teacher self-efficacy (Coulter et al., 2020). Embedding such approaches into Thai ELT programmes would move beyond ‘universal fairness’ towards specific strategies for inclusion. Without these systemic commitments, explicit policies, structured training and supportive mentoring, LGBTQ+ inclusion will remain an individual burden rather than a shared professional standard, perpetuating the cycle of unpreparedness documented in this study.

Discussion for research objective 3

- *to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers*

Inclusive teaching materials and resources

The third research objective confirms that materials inclusive of gender and sexual diversity are conspicuously absent from Thai English teacher education programmes. This absence is not incidental but reflects structural and cultural priorities that privilege linguistic skills and technical instruction over sociocultural engagement. As a result, the scarcity of inclusive resources both reflects and reinforces heteronormative classroom practice, creating a self-perpetuating cycle of omission.

Administrators in this study often attributed the lack of LGBTQ-inclusive resources to a scarcity of ready-made materials and to a curricular focus on technical skills. This ‘hands-off’ approach shifts responsibility for resource selection to individual lecturers, without providing institutional guidance or support. The findings mirror international trends. Gray (2013) shows that ELT coursebooks often depict exclusively heterosexual couples, while Paiz’s (2015) US study of 45 ESL textbooks demonstrates the dominance of heteronormativity and the absence of explicit LGBTQ content. In Germany, Merse’s doctoral research (as summarised by Karrasch, 2024) similarly reveals that queer topics are relegated to supplementary materials, with recommendations that coursebooks integrate LGBTQ+ characters systematically and link them to thematic anchors to avoid tokenism. Collectively, these studies highlight that the resource gap is systemic across global ELT publishing and curricula, not merely a Thai phenomenon.

In the absence of institutional provision, Thai lecturers resort to improvisation and informal ‘workarounds’. Some adapt dialogues, incorporate authentic texts or selectively introduce LGBTQ+ authors, while others avoid

the topic entirely due to lack of training or fear of backlash. This pattern is echoed internationally. Swedish pre-service teachers value the idea of queering materials but report feeling ill-equipped and unsupported (Bertilsson & Stimjanin, 2020). Paiz (2018) argues that ‘queering’ the ESL classroom requires not only adaptation of materials but also critical interrogation of what is excluded. Thorson’s (2024) study of queer EFL instructors in Türkiye illustrates how individual lecturers challenge cisheteronormativity by using gender-neutral pronouns or altering dialogues, yet also documents their frustration with official resources and the risks of relying solely on personal initiative. Such reliance on individual creativity produces inconsistent, unsustainable practices and places undue professional risk on teachers.

For Thai student teachers, the consequences are acute. Participants in this study described their training materials as overwhelmingly heteronormative, with inclusive content encountered only when sympathetic lecturers ‘slipped’ it into lessons. This is consistent with Prescott’s (2019) US survey, which found that only one in five LGBTQ students had positive representation in school curricula and that nearly two-thirds reported the absence of LGBTQ content in libraries and textbooks. Without such exposure during training, students may conclude that LGBTQ+ issues are irrelevant to English language classrooms, further entrenching exclusionary norms.

Evidence from multiple contexts underscores that inclusive resources are a prerequisite for systemic change. Representation of diverse identities not only improves student motivation but also reduces disparities in well-being and fosters safer learning environments. Merse and Karrasch (2024) emphasise that representation must be balanced and meaningful rather than tokenistic. Paiz (2015, 2018) and Trinh, Reynolds, and Coda (2024) argue that critical engagement with materials is essential, since heteronormative texts reproduce cultural norms unless actively interrogated. This study adds to this literature by showing that in Thailand, the absence of curated resources and guidelines at the faculty level exacerbates the cycle of omission, leaving both lecturers and students without institutional support.

In sum, Thai ELT teacher education programmes reproduce the global scarcity of inclusive ELT materials but intensify its effects by failing to provide training or curated alternatives. The findings extend the international literature by demonstrating that without explicit policies, curated resource hubs and training on adaptation, inclusive materials will remain exceptional, dependent on the efforts of individual lecturers. For Thailand, this signals that systemic resource development is not optional but essential if ELT teacher education is to move beyond tokenistic or improvised inclusion towards a sustainable model of LGBTQ+ representation in teaching and learning.

Implications of the findings

The integrated findings of this study, combining perspectives from lecturers, students and administrators, have significant implications for policy, practice and theory in teacher education. Taken together, they reveal not isolated weaknesses but a systemic, self-reinforcing cycle of unpreparedness that demands a coordinated response at multiple levels.

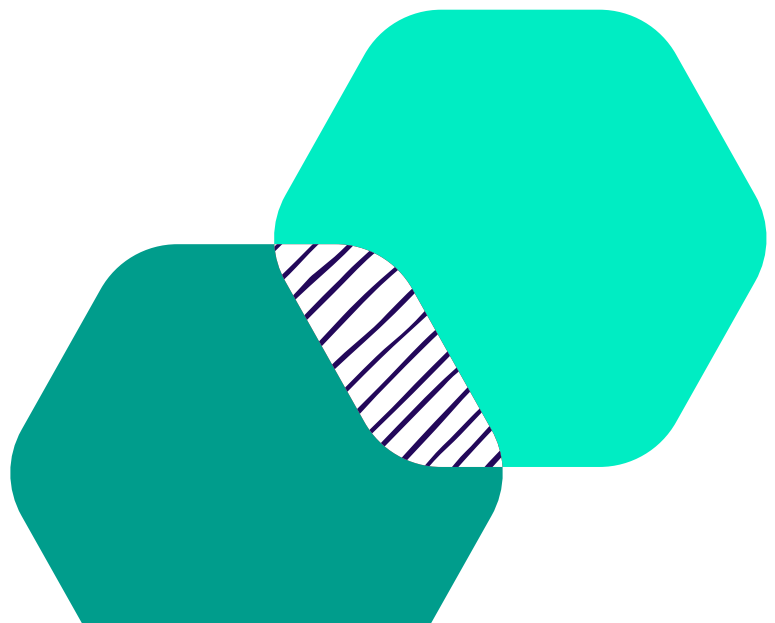
Implications for policy and administration

The findings send a clear message to university leaders and educational policymakers: symbolic, high-level commitments to ‘diversity’ are failing. While Thai universities frequently invoke diversity in strategic documents, the absence of specific, faculty-level policies has created a vacuum of accountability. This in turn fosters what participants described as ‘reactive management’, where administrators prioritise risk avoidance over proactive inclusion. The displacement of responsibility identified in this study resonates with international evidence that broad equality frameworks often fail when left unoperationalised (UNESCO, 2021; Hubbard & Gawthorpe, 2024). The implication is that without binding policies and accreditation standards that explicitly mandate LGBTQ+ inclusion, institutional inertia will persist. The universality of the problem, validated quantitatively across gender, status and institutional type, underscores that this is not a marginal issue but a core institutional failure requiring urgent intervention.

Implications for practice

At the level of pedagogy and professional preparation, the implications are equally stark. First, the current system places an unsustainable burden on individual lecturers, relying on their personal initiative to ‘slip in’ LGBTQ+ content. While these curricular workarounds are innovative, they are also fragmented, inconsistent and shaped by fear of professional backlash. Internationally, this reflects the limitations of lecturer agency identified in the UCL toolkit (Hansen et al., 2021) and Ward–Gale Model (2016), both of which argue that inclusivity cannot depend on ‘add-on’ or voluntary efforts.

Second, the findings highlight a profound competency gap among students. Trained primarily in a pedagogy of ‘universal fairness’, they lack the explicit knowledge and strategies to address identity-based discrimination. The practicum data reveals this as not merely a theoretical gap but a practical failure that leaves students unprepared for real-world challenges, such as homophobic bullying or discriminatory school policies. For LGBTQ+ students, the absence of support structures compounds these challenges, leaving them vulnerable. These findings confirm global evidence that teachers often feel unprepared to support LGBTQ+ learners (Coulter et al., 2020; Campbell et al., 2021) but extend the literature by documenting how this unpreparedness is systematically reproduced in Thai ELT teacher education.



Implications for theory

This study also makes several contributions to the theoretical discourse on inclusive education. First, it offers a non-Western case study of the ‘theory–practice gap’, showing how institutional rhetoric can obscure persistent exclusion when not matched with curricular and pedagogical reform. Second, it contributes to debates on teacher agency, illustrating its limits in contexts where institutional inertia and sociocultural constraints dominate. Third, the identification of a shared blind spot around assessment neutrality strengthens emerging scholarship on critical assessment literacy (Finn et al., 2024; Evans & Taylor, 2025), demonstrating that unexamined assumptions can operate across all levels of an institution. Finally, the study nuances theories of representation by showing that the presence of LGBTQ+ individuals in leadership roles does not, on its own, guarantee systemic change. Representation without policy and structural backing risks becoming symbolic rather than transformative.

Limitations of the study

While this study offers a comprehensive, multi-perspectival analysis of LGBTQ+ inclusivity in Thai ELT teacher education, several limitations should be acknowledged.

First, the study is situated in the specific context of Thai English language teacher education. Although its findings on systemic barriers, lecturer agency, and the theory–practice gap resonate with broader international patterns (e.g. Robinson, 2020; Coulter et al., 2020), their direct transferability to other national or disciplinary contexts may be constrained. The influence of Thai cultural and socio-religious norms, particularly around gender conformity and risk-avoidance, underscores the context-dependent nature of these dynamics.

Second, the qualitative phase employed purposive sampling, which privileged depth and insider knowledge over representativeness. While appropriate for the exploratory design, these findings are not statistically generalisable to all Thai ELT programmes. The subsequent survey extended the reach of the qualitative data, but the study remains an in-depth exploration rather than a comprehensive national census. This aligns with other mixed-methods studies in education, where exploratory insights are prioritised to illuminate systemic dynamics (Creswell & Plano Clark, 2018).

Third, the study captures a snapshot in time. Attitudes and institutional policies on LGBTQ+ inclusion are evolving rapidly in Thailand, influenced by shifting public discourse, activism and policy reform. As such, some findings may reflect transitional dynamics rather than long-term trends. Longitudinal research would be needed to capture changes over time.

Finally, the reliance on self-reported data presents limitations. Interviews and survey responses reveal participants’ perceptions and reported practices, which may not always correspond fully to observable classroom realities. While self-reporting is a valid and widely used method for capturing attitudes and institutional culture, triangulation with classroom observations and policy audits would further strengthen future research.

These limitations, rather than diminishing the study’s value, delineate its scope and provide a foundation for future inquiry. They highlight the need for comparative studies across disciplines and contexts, longitudinal tracking of policy implementation, and the integration of observational data to complement perceptions and experiences.

Conclusion

This study has provided a comprehensive, multi-perspectival account of systemic exclusion in Thai English language teacher education, revealing how the rhetoric of 'diversity' fails to translate into practice. The findings expose a self-reinforcing cycle of unpreparedness, where vague institutional commitments, restrictive curricula and cultures of risk-avoidance combine to leave lecturers unsupported, and students unequipped to address gender and sexual diversity in their classrooms.

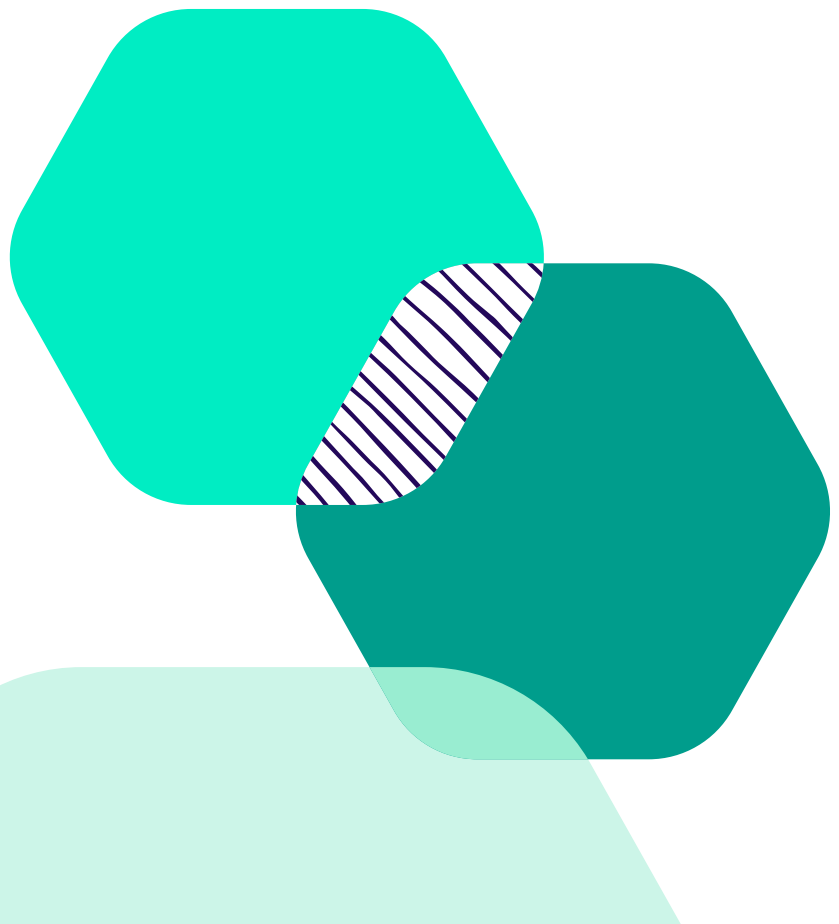
The qualitative data illuminated how these failures are perpetuated through structural inertia, reliance on individual agency, and an ideology of neutrality in pedagogy and assessment. The quantitative findings validated these insights across 491 participants, confirming that dissatisfaction with LGBTQ+ inclusion is a universal concern cutting across groups, regions and institutional types.

Beyond documenting deficiencies, this research makes three key contributions.

1. **Empirically**, it fills a critical gap by providing the first comprehensive study of LGBTQ+ inclusion across curriculum, pedagogy, assessment and practicum in Thai ELT teacher education.

2. **Theoretically**, it advances scholarship on the theory–practice gap, teacher agency and critical assessment literacy by offering a non-Western case that illustrates how systemic inertia undermines inclusion.
3. **Practically**, it provides evidence-based recommendations and a four-pillar guideline, validated by Thai and UK experts, that adapts global best practices to Thai realities, while also contributing innovative insights (such as practicum support) back to international debates.

Ultimately, the study issues a call to action: for Thai ELT teacher education to meet the demands of the 21st century, LGBTQ+ inclusion must be reframed as a core professional competency, not a peripheral concern. Moving beyond reliance on the goodwill of individual lecturers, universities must embed inclusivity systematically across policy, curriculum, pedagogy, materials and practicum. Only then can Thai ELT teacher education prepare teachers who are not only linguistically competent, but also ethically and professionally equipped to create classrooms that affirm the dignity and diversity of all learners.



Recommendations and proposed guideline

This section addresses the final objective of the study:

- **Research objective 5:** *to propose an inclusive guideline for preparing Thai student English language teachers to address learners with diverse genders and sexualities.*

Drawing on the comprehensive findings from the qualitative and quantitative phases, the proposed guideline serves as an actionable framework for systemic reform in English language teacher (ELT) education in Thailand.

Introduction and rationale

The guideline is proposed in direct response to the study's evidence, which highlights a persistent gap between the institutional rhetoric of 'diversity' and its translation into curriculum, pedagogy, assessment and practicum preparation. While participants acknowledged that Thai universities often promote a generally respectful and supportive climate, the research confirms that such commitments are not systematically embedded in ELT teacher education. Instead, LGBTQ+ inclusion is characterised by a lack of formal training for both lecturers and students, a scarcity of inclusive materials and curated resources, and a reliance on individual lecturer agency rather than structured, programme-wide approaches.

The framework therefore seeks to bridge this theory–practice gap by moving beyond reliance on 'informal osmosis' and 'individual lecturer agency'. It reframes LGBTQ+ inclusion not as a peripheral or optional topic, but as a core professional competency essential for all qualified English language teachers.

In shaping this framework, the study draws on established international and UK models, such as the Ward–Gale Model of LGBTQ+ Inclusivity (2016) (University of Birmingham), UCL's toolkit, *Recognising and Including LGBTQ+ Identities in Language Teaching* (Hansen et al., 2021), the Inclusive Higher Education Framework (Hubbard & Gawthorpe, 2024), Warwick's *Queering University* programme (University of Warwick, 2023), and the University of Leeds *Baseline Standards for Inclusive Learning* (Brady, 2022). These frameworks collectively stress that inclusivity must be embedded across curriculum, pedagogy, assessment, resources and institutional culture. The Thai guideline adapts these principles into a four-pillar framework, refined through validation by a panel of experts from Thai and UK universities.



Integrating global best practices with Thai realities

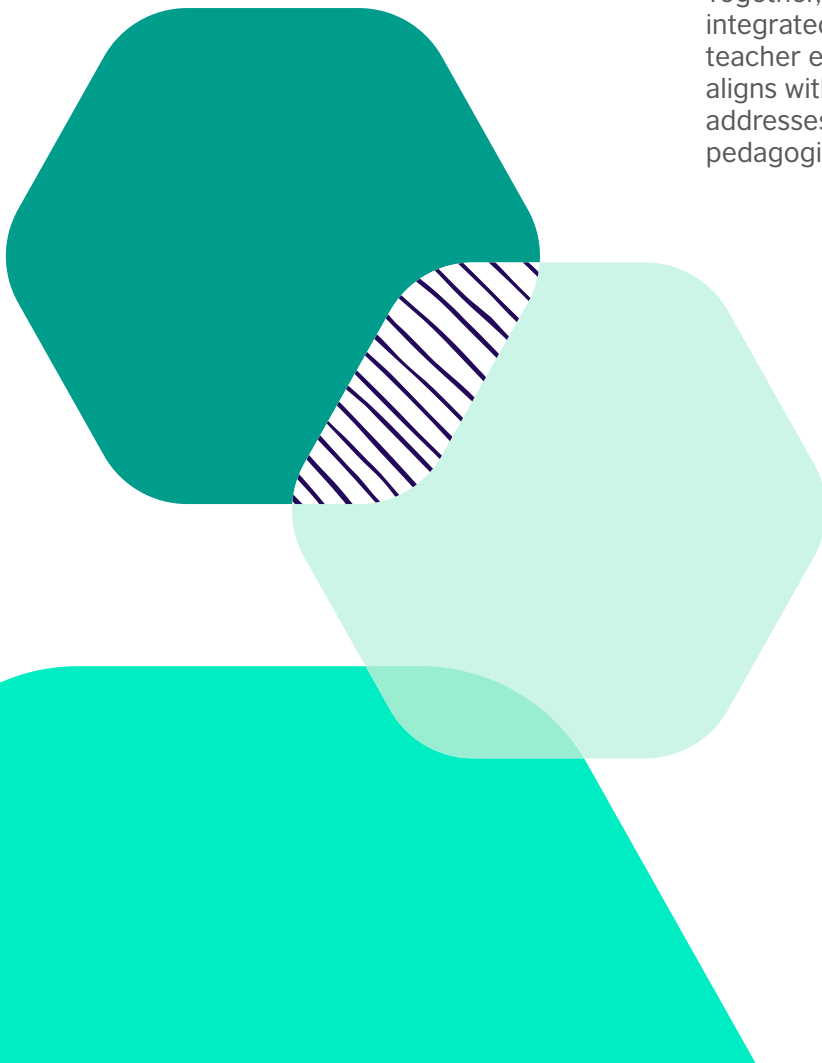
By embedding international models within each pillar, the guideline ensures that global lessons are contextualised to Thai ELT realities. Policy-level commitments tackle the theory–practice gap by institutionalising inclusivity. Curriculum reforms address the binary framework and absence of training by systematically embedding LGBTQ+ content and pedagogy. Resource development resolves the scarcity of inclusive materials, while practicum reforms respond to the unique challenges of Thai school placements, an area underemphasised in international models.

This integration highlights that while Thailand can learn from UK and global best practices, the guidelines also contribute an innovative extension, particularly in practicum support, back to the international discussion of LGBTQ+ inclusion in teacher education.

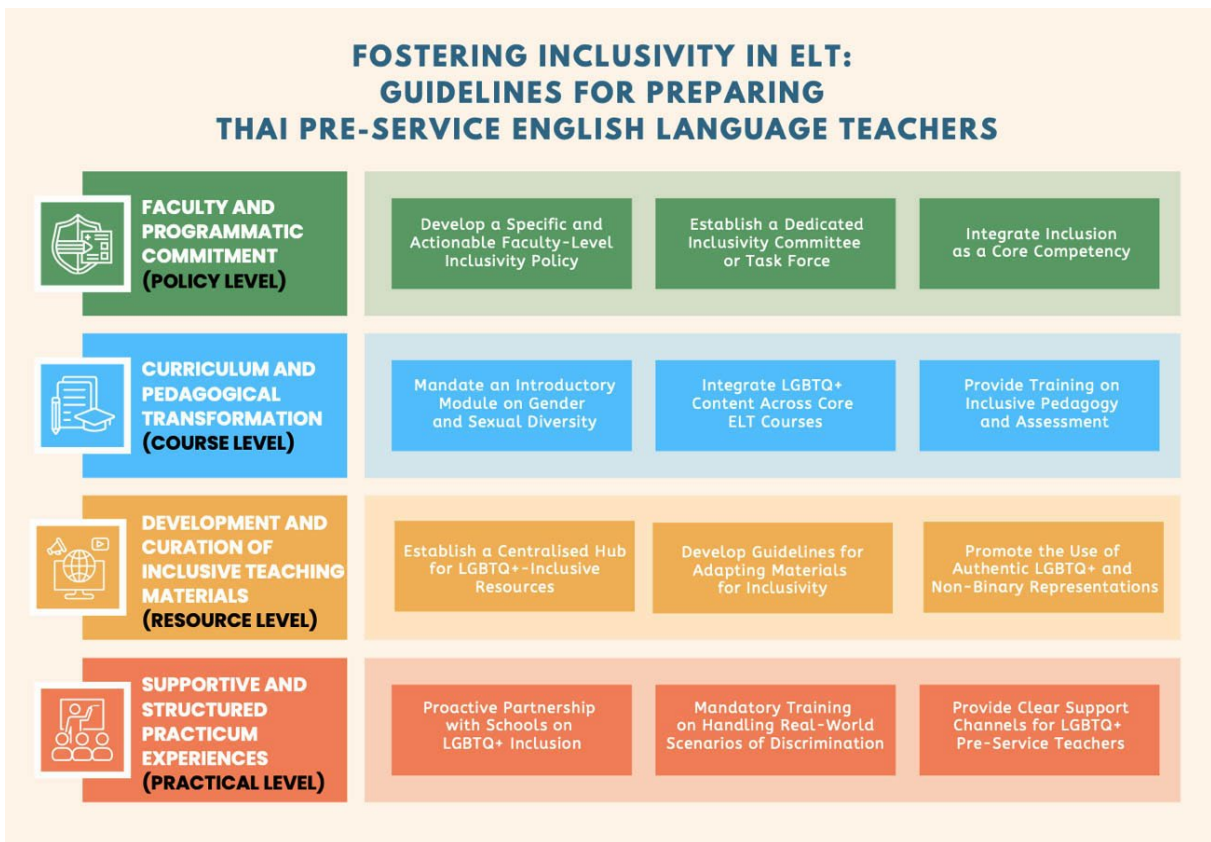
The result is a four-pillar framework that provides a holistic and evidence-based model for embedding LGBTQ+ inclusivity across all levels of ELT teacher education:

1. **Faculty and programmatic commitment (policy level)** – addressing structural and institutional gaps through concrete faculty-level policies and accountability mechanisms
2. **Curriculum and pedagogical transformation (course level)** – embedding LGBTQ+ content, inclusive pedagogy and assessment strategies across all core ELT courses
3. **Development and curation of inclusive teaching materials (resource level)** – ensuring sustainable access to culturally relevant, inclusive and authentic teaching resources
4. **Supportive and structured practicum experiences (practical level)** – preparing student teachers for real-world challenges by establishing proactive partnerships, mandatory training and confidential support systems.

Together, these four pillars represent an integrated strategy for transforming Thai ELT teacher education into a system that not only aligns with global best practices but also addresses the specific institutional, cultural and pedagogical barriers identified in this study.



Fostering inclusivity in ELT: Guidelines for preparing Thai student English language teachers



Pillar 1: Faculty and programmatic commitment (policy level)

This pillar addresses the ‘systemic gap’ identified by administrators and lecturers, moving from vague university-level policies to concrete, actionable commitments at the faculty level.

Guideline 1.1: Develop a specific and actionable faculty-level inclusivity policy.

Action: The Faculty of Education/Humanities should develop its own written policy on gender and sexual diversity that goes beyond the university's broad ‘diversity’ statement.

Rationale: Administrators identified that vague university policies are not operational. A specific faculty policy provides a clear mandate, legitimises lecturer efforts, and sets clear expectations for curriculum and practice.

Guideline 1.2: Establish a dedicated inclusivity committee or task force.

Action: Form a committee comprising administrators, lecturers (including LGBTQ+ faculty) and student representatives to oversee the implementation of the inclusivity policy.

Rationale: This addresses the ‘displacement of responsibility’. A formal committee ensures accountability, provides a centralised body for resource curation and prevents the work from falling solely on passionate individuals.

Guideline 1.3: Integrate inclusion as a core competency.

Action: Revise official programme learning outcomes and core competency frameworks to explicitly include the ability to create and manage an inclusive learning environment for all students.

Rationale: This directly counters the perception that inclusivity is ‘not a necessary component of ELT’. Formalising it as a competency makes it a non-negotiable part of teacher preparation.

This pillar responds directly to the study’s findings of a theory–practice gap, where ‘diversity’ remains rhetorical and fails to translate into operational policies or measurable competencies. By mandating a faculty-level inclusivity policy and committee, the guidelines ensure institutional accountability, addressing administrators’ tendency towards reactive and vague management noted in the qualitative phase. The integration of inclusion as a core competency further responds to the quantitative finding that participants rated preparedness to address LGBTQ+ diversity very low ($M=2.21$). Internationally, this pillar aligns with the QAA *Inclusive Higher Education Framework* (Hubbard & Gawthorpe, 2024), which emphasises structural rather than individual responsibility, and the University of Leeds ‘Baseline Standards’ (Brady, 2022), which embed inclusivity into programme-level outcomes. Similarly, the Ward–Gale Model (2016) highlights the need for transformation beyond ‘add-on’ approaches. Thus, Pillar 1 positions Thai ELT teacher education to move from reliance on individual lecturer agency towards systemic, institution-wide commitments consistent with global best practice.

Pillar 2: Curriculum and pedagogical transformation (course level)

This pillar addresses the ‘curricular failure’ and ‘binary framework’ by embedding inclusive content and pedagogy throughout the programme.

Guideline 2.1: Mandate an introductory module on gender and sexual diversity.

Action: Introduce a compulsory foundational module or a series of workshops for all students, covering key terminology, the challenges faced by LGBTQ+ youth in Thailand, and the teacher’s professional responsibilities.

Rationale: This provides the baseline theoretical knowledge that both qualitative and quantitative data show is currently missing. It moves beyond ‘general fairness’ to specific, targeted knowledge.

Guideline 2.2: Integrate LGBTQ+ content across core ELT courses.

Action: Instead of isolating the topic, embed it across the curriculum:

- *Methodology courses:* Include lesson planning workshops on how to adapt materials and create inclusive activities.
- *Sociolinguistics/Culture courses:* Move beyond the binary to discuss language, identity and intersectionality.
- *Literature courses:* Systematically include texts by LGBTQ+ authors and with LGBTQ+ themes.

Rationale: This addresses the ad hoc ‘slipping in’ of content. Systematic integration ensures all students receive exposure and reinforces that inclusivity is relevant to all aspects of teaching.

Guideline 2.3: Provide training on inclusive pedagogy and assessment.

Action: Offer professional development for lecturers on how to facilitate sensitive discussions and design inclusive assessments that move beyond ‘assumed neutrality’.

Rationale: Lecturers themselves feel unprepared (Qualitative data: lecturer findings). Training would build their confidence and skills, moving them beyond the fear of backlash. It also directly addresses the unexamined nature of assessment fairness.

This pillar directly addresses the restrictive binary frameworks and systemic absence of training identified in the study. Findings revealed that inclusivity was narrowly understood as fairness between male and female learners, erasing non-binary and LGBTQ+ perspectives, while students repeatedly reported an absence of explicit training on gender and sexuality diversity. The quantitative survey confirmed this, with curriculum adequacy rated very low ($M=2.26$). Mandating a foundational module and embedding LGBTQ+ perspectives across ELT courses ensure that inclusion is treated as a core academic subject, not an optional add-on. This approach reflects international best practice: the UCL toolkit (Hansen et al., 2021) emphasises incremental inclusion through Identify–Include–Problematise strategies, while the Ward–Gale Model (2016) demonstrates that embedding LGBTQ+ themes across curricula fosters transformative learning. Providing training in inclusive pedagogy and assessment also responds to lecturers’ self-reported lack of confidence and fear of backlash, while aligning with the QAA framework’s (Hubbard & Gawthorpe, 2024), focus on assessment fairness. In sum, this pillar ensures Thai ELT curricula evolve beyond fragmented, lecturer-driven inclusion towards systematic integration of LGBTQ+ perspectives across all dimensions of teaching and learning.

Pillar 3: Development and curation of inclusive teaching materials (resource level)

This pillar directly addresses the ‘scarcity of materials’ identified by all participant groups.

Guideline 3.1: Establish a centralised hub for LGBTQ+-inclusive resources.

Action: The faculty’s Inclusivity Committee should curate and maintain a digital library of vetted, culturally relevant and LGBTQ+-inclusive teaching materials (e.g. lesson plans, graded readers with diverse families, videos, authentic interviews).

Rationale: This solves the problem of lecturers not knowing where to find resources. A centralised hub reduces the burden on individuals and ensures quality control.

Guideline 3.2: Develop guidelines for adapting materials for inclusivity.

Action: Create a simple checklist or set of guidelines for both lecturers and students on how to evaluate existing materials for bias and adapt them to be more inclusive (e.g. changing names, pronouns, scenarios).

Rationale: This provides the practical, ‘how-to’ guidance that students desire. It empowers them to be active creators of inclusive content, not just passive recipients of flawed materials.

Guideline 3.3: Promote the use of authentic and non-binary representations.

Action: Actively encourage the use of materials that feature authentic LGBTQ+ voices and move beyond the male–female binary.

Rationale: This responds to the call for a ‘pedagogical shift’ (Qualitative data: lecturer findings) and addresses the critique of the restrictive binary framework.

This pillar responds to one of the study's strongest findings: a systematic scarcity of inclusive teaching materials. Across stakeholder groups, materials were described as predominantly traditional, heteronormative and binary, with inclusion often relying on ad hoc 'workarounds' by individual lecturers. Quantitative results reinforced this gap, with availability of inclusive materials rated very low (M=2.23). Establishing a centralised hub for resources and creating guidelines for adapting materials directly address these barriers by reducing the burden on individuals and ensuring quality, culturally relevant representation. This aligns with the UCL toolkit (Hansen et al., 2021) recommendation to adapt dialogues and tasks for inclusion, and resonates with the University of Leeds 'Baseline Standards' (Brady, 2022), which highlight the role of hidden curricula in perpetuating exclusion. Promoting authentic LGBTQ+ and non-binary representations also parallels the Teaching Tolerance (2013) 'Best practices', which advocate for visibility, authentic voices and diverse narratives. By institutionalising resource development and curation, this pillar ensures that Thai ELT programmes move beyond incidental representation towards a sustainable, system-wide approach to inclusive material design and use.

Pillar 4: Supportive and structured practicum experiences (practical level)

This pillar addresses the 'lived realities of the practicum', where the consequences of unpreparedness are most stark.

Guideline 4.1: Build proactive partnership and advocacy with practicum schools.

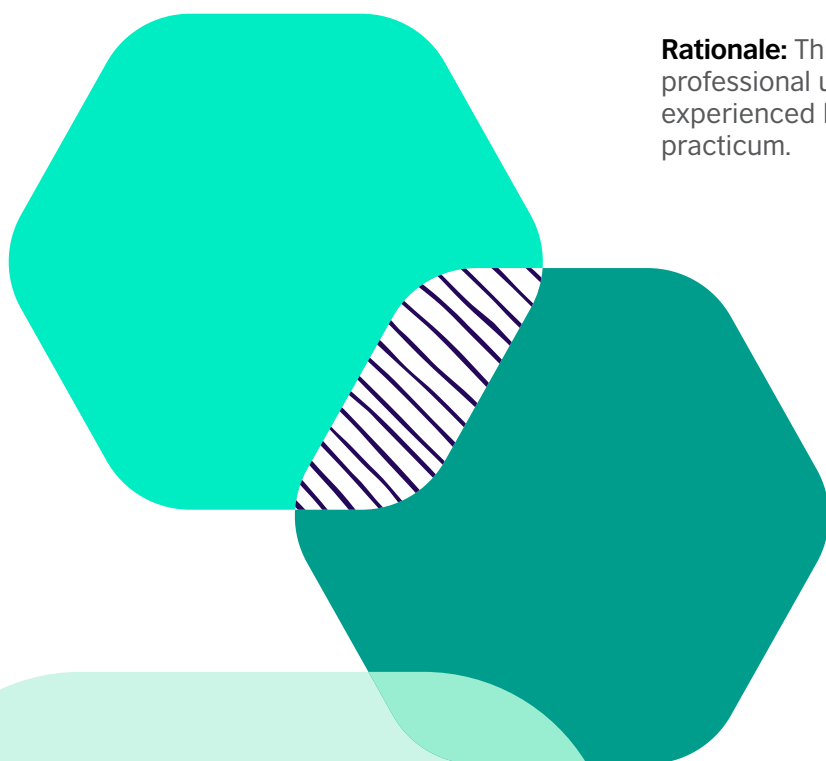
Action: Move from a reactive 'survey' model to a proactive partnership. The faculty should actively seek out and build relationships with inclusive schools and advocate for LGBTQ+ inclusive policies with all partner schools.

Rationale: This addresses the 'reactive management' of practicum placements. It shifts the university's role from accommodating discrimination to championing inclusion.

Guideline 4.2: Include mandatory training on handling real-world scenarios of discrimination.

Action: The pre-practicum orientation must include mandatory sessions with case studies and roleplay on how to handle real-world scenarios involving discrimination or hostility (e.g. a student coming out, homophobic bullying, discriminatory comments from parents or colleagues).

Rationale: This directly addresses the professional uncertainty and harm experienced by students during their practicum.



Guideline 4.3: Provide clear support channels for students.

Action: Establish a clear and confidential reporting and support channel for all students, especially LGBTQ+ students, who face discrimination during the practicum.

Rationale: This provides the institutional backing that LGBTQ+ students currently lack, ensuring they are not left to navigate hostility alone.

This pillar addresses what the study identified as the ‘practical failure’ of teacher preparation: students entering practicum placements without tools to manage discrimination, and LGBTQ+ students facing hostility without institutional support. Qualitative data highlighted fears of backlash, restrictive dress codes and lack of guidance, while quantitative findings confirmed widespread dissatisfaction with institutional preparedness ($M=2.21$). Introducing mandatory training on real-world discrimination scenarios and providing clear support channels respond directly to these concerns, giving students both preventive and responsive strategies. Proactive partnerships with inclusive schools shift universities’ role from reactive accommodation to active advocacy for inclusion, ensuring practicum sites model the values expected in classrooms. Internationally, this pillar extends insights from the *Queering University* programme (University of Warwick, 2023), which emphasises experiential training and role play, but adapts them specifically to the practicum context, a relative blind spot in UK and global frameworks. By foregrounding the lived realities of Thai student teachers, this pillar ensures that inclusive principles are not confined to the classroom but are embedded in real-world teaching practice, thereby closing the most critical gap identified in the study.

Conclusion

Taken together, the four pillars represent a holistic and actionable framework for embedding LGBTQ+ inclusivity across Thai ELT teacher education. By addressing institutional commitment, curricular transformation, resource development and practicum support, the guideline responds directly to the study’s central finding of a persistent theory–practice gap. It moves beyond reliance on individual lecturer agency to establish systemic, programmatic and sustainable commitments to inclusivity.

Importantly, the framework is informed by international and UK best practices but adapted to Thai realities, particularly in its emphasis on practicum experiences, an area often overlooked in global models. In doing so, the guideline not only strengthens Thailand’s capacity to prepare inclusive English teachers but also contributes an innovative extension to the wider international discourse on LGBTQ+ teacher education.

If adopted and operationalised, this framework offers a pathway for Thai faculties of education to transform rhetoric into practice, ensuring that future English teachers are equipped to create classrooms where learners of all genders and sexualities are respected, represented, and supported.



Conclusion

This study set out to answer a critical question: to what extent are Thai English language teacher education programmes preparing future teachers for the realities of gender and sexual diversity? The findings provide a decisive answer: current programmes remain constrained by a pronounced gap between institutional rhetoric on ‘diversity’ and its translation into curriculum, pedagogy, assessment and practicum. This is not a series of incidental shortcomings but a systemic cycle of unpreparedness that exposes both LGBTQ+ learners and students to ongoing vulnerability.

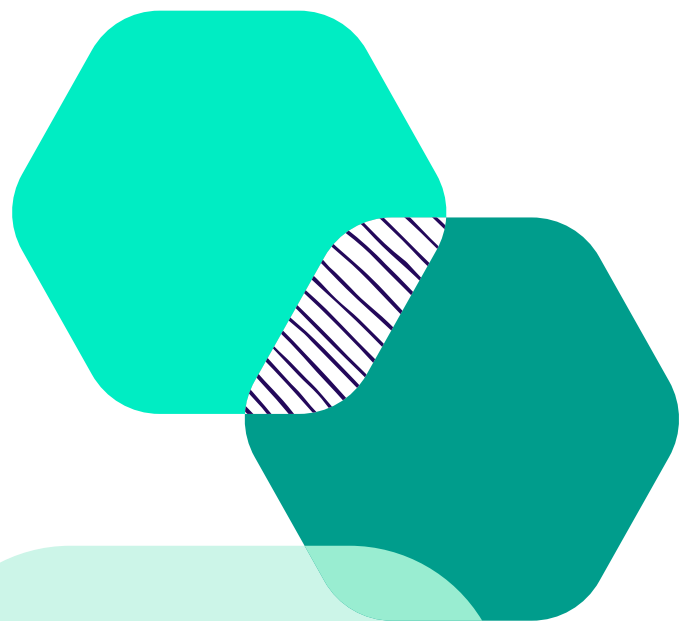
The qualitative analysis traced how this cycle is sustained through vague administrative policies, binary curricular frameworks, reliance on individual lecturer initiative, and the absence of meaningful support during practicum placements. The large-scale survey confirmed that these concerns are not isolated but widely recognised across all stakeholder groups and regions, signalling a systemic failure rather than a localised weakness.

In response, the study proposes a four-pillar inclusive guideline encompassing policy, curriculum and pedagogy, teaching resources and practicum support. Its significance lies not in repetition of international frameworks but in the way it adapts global lessons to Thai realities while offering an innovative extension to the international discourse, particularly in highlighting practicum as a critical and underexplored site for inclusive teacher preparation.

The study therefore contributes both locally and globally: it provides Thai ELT teacher education with an evidence-based roadmap for systemic reform, while also advancing international dialogue on how inclusivity can be institutionalised in teacher preparation. Crucially, it reframes LGBTQ+ inclusion from an optional theme to a core professional competency central to ethical and effective teaching in the 21st century.

The path towards truly inclusive education is challenging and requires sustained institutional will, but this research demonstrates that it is both necessary and achievable.

The findings and framework presented here offer a foundation for transformative change, one that ensures English language teacher education in Thailand, and beyond, prepares teachers not only to teach language, but to uphold dignity, equity and justice in every classroom.



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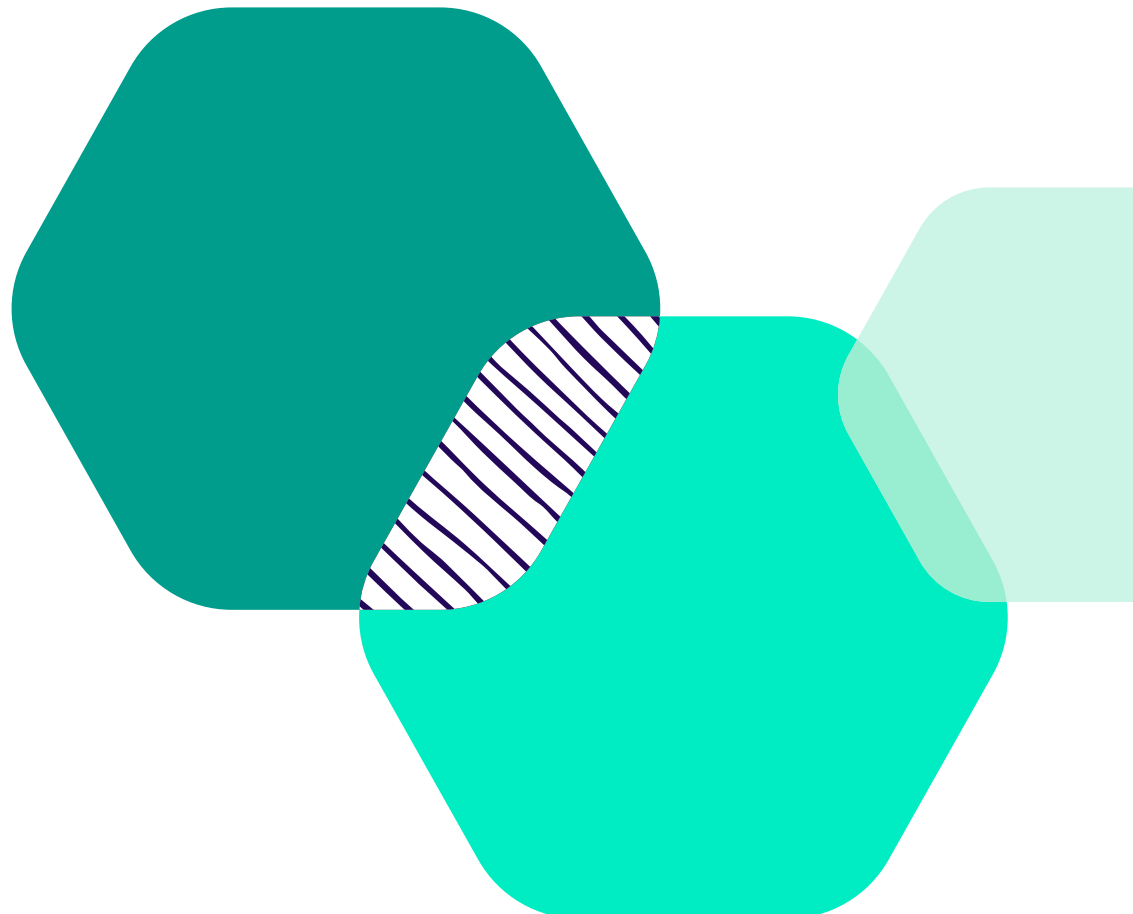
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Appendices

Appendix A

General information of respondents

	Background	Frequency	Per cent	Valid per cent	Cumulative per cent
Gender	Male	191	38.9	38.9	38.9
	Female	213	43.4	43.4	82.3
	LGBTQI+	87	17.7	17.7	100.0
Status	Student English teacher	269	54.8	54.8	54.8
	Lecturers at higher education institution	174	35.4	35.4	90.2
	Administrators/policymakers at higher education institution	48	9.8	9.8	100.0
Type of university	Public and autonomous university	180	36.7	36.7	36.7
	Rajabhat university	213	43.4	43.4	80.0
	Private university	98	20.0	20.0	100.0
Region	Northern	117	23.8	23.8	23.8
	Central	164	33.4	33.4	57.2
	Northeastern	116	23.6	23.6	80.9
	Southern	94	19.1	19.1	100.0
	Total	491	100.0	100.0	

Perception levels of inclusive teacher education training programmes

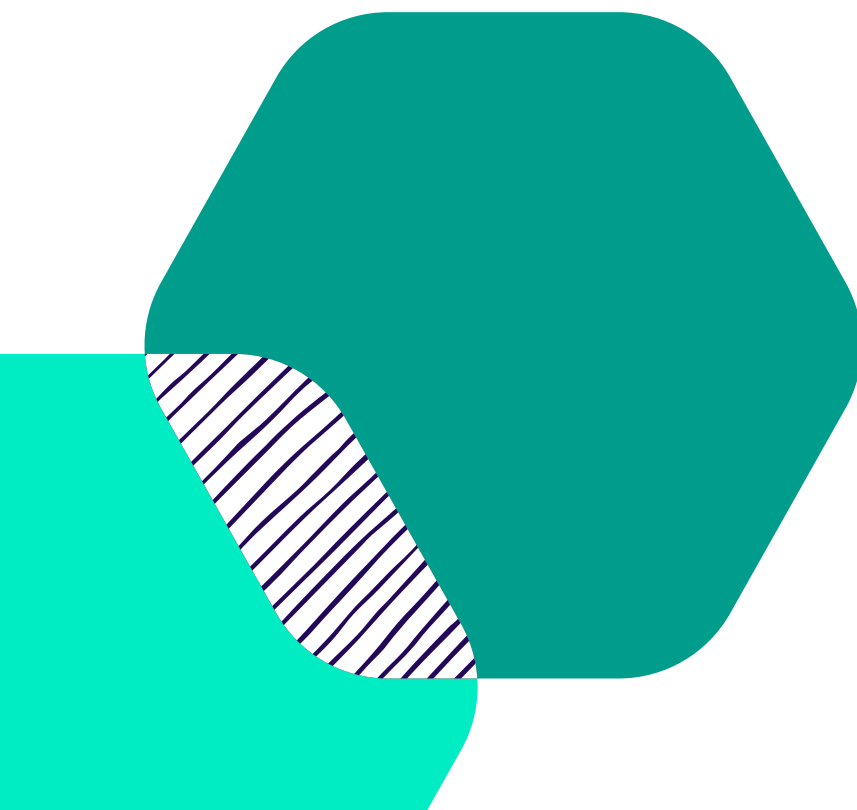
	Background	Mean	Std. deviation (S.D.)	Std. error	Interpretation
Gender	Male	2.5038	.1240	.0090	Moderate
	Female	2.4885	.1248	.0086	Low
	LGBTQI+	2.5126	.1253	.0134	Moderate
Status	Student English teacher	2.4892	.1257	.0077	Low
	Lecturers at higher education institution	2.5078	.1183	.0090	Moderate
	Administrators/ policymakers at higher education institution	2.5190	.1389	.0200	Moderate
Type of university	Public and autonomous university	2.5040	.1180	.0089	Moderate
	Rajabhat university	2.4987	.1300	.0089	Low
	Private university	2.4891	.1254	.0127	Low
Region	Northern	2.4883	.1200	.0111	Low
	Central	2.4942	.1330	.0104	Low
	Northeastern	2.5033	.1114	.0103	Moderate
	Southern	2.5139	.1310	.0135	Moderate
Total		491			

Appendix B

Perception levels of inclusiveness of ELT curricula, pedagogies and assessment strategies per item

Inclusiveness of ELT curricula, pedagogies and assessment strategies			
Item	Mean	S.D.	Interpretation
1. I think the curriculum of this programme adequately addresses issues related to diverse genders and sexual orientations.	2.26	.600	Low
2. I think inclusive teaching methods are regularly incorporated into the instructional practices within this programme.	2.13	.618	Low
3. I think assessment tasks in this programme consider the diversity of genders and sexual orientations among students.	2.25	.720	Low
4. I think faculty members are adequately trained to integrate inclusivity in their teaching practices.	2.20	.647	Low
5. I think the institution provides sufficient support and resources to promote inclusive education practices in this programme.	2.19	.694	Low
6. I think that the programme adequately prepares students to understand and address issues of diverse genders and sexual orientations in their teaching.	4.11	.760	High
7. I think LGBTQ+ perspectives are integrated into the course materials and classroom discussions effectively.	3.49	.926	Moderate

8. I think the programme enhances cultural competence by addressing issues of gender and sexual orientation diversity effectively.	2.04	.769	Low
9. I think the programme promotes the creation of an inclusive classroom environment where all students, regardless of gender or sexual orientation, feel respected and valued.	3.66	1.007	High
10. I think the course content includes diverse perspectives on gender and sexual orientation issues, enriching the learning experience.	2.17	.743	Low
11. I think lecturers in this programme use inclusive language that respects different gender identities and sexual orientations.	3.84	.914	High
12. I think there are adequate opportunities for professional development focused on inclusive teaching practices related to gender and sexual orientation diversity.	2.16	.702	Low
13. I think the programme encourages reflection on personal biases and assumptions regarding gender and sexuality, enhancing awareness among students.	3.80	.902	High
14. I think teaching strategies in this programme are adaptable to meet the diverse needs of students regarding gender and sexual orientation.	2.30	.722	Low
15. I think the programme fosters community engagement that promotes understanding and acceptance of diverse gender and sexual identities.	2.18	.730	Low



Perception levels of inclusive teaching materials and resources in English language teaching per item

Inclusive teaching materials and resources in English language teaching			
Item	Mean	S.D.	Interpretation
16. I think resources addressing gender and sexual orientation diversity are readily available for use in teaching and learning.	2.23	.648	Low
17. I think course materials include examples and content that reflect diverse gender and sexual identities effectively.	2.22	.641	Low
18. I think there are sufficient professional development opportunities for faculty to enhance their knowledge and use of inclusive teaching materials related to gender and sexual orientation diversity.	2.24	.693	Low
19. I think feedback from students and faculty is used effectively to adapt teaching materials and resources to be more inclusive of gender and sexual orientation diversity.	2.18	.752	Low
20. I think faculty members are actively engaged in sourcing and utilising teaching materials that promote understanding of gender and sexual orientation diversity.	2.18	.713	Low
21. I think student feedback indicates satisfaction with the inclusiveness of teaching materials and resources related to gender and sexual orientation diversity.	2.27	.774	Low
22. I think resources on gender and sexual orientation diversity are easily accessible to faculty and students for teaching and learning purposes.	2.25	.673	Low

23. I think media sources used in the programme reflect diverse perspectives on gender and sexual orientation effectively.	2.18	.666	Low
24. I think lecturers use inclusive language that respects different gender identities and sexual orientations in teaching materials effectively.	3.83	.881	High
25. I think the programme encourages community engagement that promotes understanding and acceptance of diverse gender and sexual identities through teaching materials and resources.	2.19	.651	Low
26. I think the curriculum design includes deliberate efforts to ensure that teaching materials and resources are inclusive of gender and sexual orientation diversity.	2.25	.653	Low
27. I think there are established feedback mechanisms to evaluate the inclusiveness of teaching materials and resources related to gender and sexual orientation diversity.	2.25	.669	Low
28. I think LGBTQ+ perspectives are integrated into teaching materials and resources effectively, enhancing learning experiences related to gender and sexual orientation diversity.	2.16	.725	Low
29. I think there is sufficient support for faculty in implementing inclusive teaching practices that address gender and sexual orientation diversity through teaching materials and resources.	2.23	.755	Low
30. I think the programme actively seeks ways to improve teaching materials and resources to better address gender and sexual orientation diversity based on feedback and evaluation.	2.23	.727	Low

Perception levels of preparation of students to teach learners of different genders and sexualities per item

Preparation of students to teach learners of different genders and sexualities			
Item	Mean	S.D.	Interpretation
31. I think the programme provides adequate theoretical knowledge about teaching learners of diverse genders and sexualities.	2.29	.763	Low
32. I think the programme offers sufficient practical experiences that prepare students to teach diverse genders and sexualities.	2.25	.662	Low
33. I think students develop adequate pedagogical skills to address the needs of learners with diverse gender and sexual orientations.	2.26	.681	Low
34. I think mentors provide constructive feedback to students on their ability to teach learners of diverse genders and sexualities.	2.14	.746	Low
35. I think students can engage in self-reflection regarding their biases and assumptions related to gender and sexuality, enhancing their teaching practices.	2.28	.762	Low
36. I think the programme creates a supportive learning environment where students feel comfortable discussing issues related to gender and sexual orientation diversity.	4.41	.751	High
37. I think students are actively engaged in learning activities that promote understanding of diverse gender and sexual identities.	3.57	.992	High

38. I think the programme integrates inclusive teaching practices effectively in preparing students for teaching diverse genders and sexualities.	2.19	.695	Low
39. I think students collaborate with community organisations that promote understanding and acceptance of diverse gender and sexual identities.	2.23	.653	Low
40. I think the programme continuously improves based on feedback to better prepare students for teaching learners of diverse genders and sexualities.	2.24	.653	Low
41. I think awareness programmes on gender and sexual orientation diversity are integrated into the curriculum effectively.	2.20	.729	Low
42. I think students feel adequately prepared to address issues related to gender and sexual orientation in their future classrooms.	2.21	.767	Low
43. I think there are sufficient professional development opportunities for students focused on inclusive teaching practices related to gender and sexual orientation diversity.	2.34	.780	Low
44. I think student support services effectively address the needs of students regarding issues of gender and sexual orientation diversity.	2.20	.691	Low
45. I think evaluation processes in the programme assess the ability of students to promote inclusive environments for diverse genders and sexual orientations.	2.16	.611	Low

Appendix C

Mean comparisons using ANOVA

Background	Sources of variance	Sum of squares	df	Mean square	F	Sig
Gender	Between groups	0.044	2	0.022	1.422	0.242
	Within groups	7.574	488	0.016		
	Total	7.618	490			
Status	Between groups	0.058	2	0.029	1.882	0.153
	Within groups	7.560	488	0.015		
	Total	7.618	490			
Type of university	Between groups	0.014	2	0.007	0.448	0.639
	Within groups	7.604	488	0.016		
	Total	7.618	490			
Region	Between groups	0.040	3	0.013	0.862	0.461
	Within groups	7.578	487	0.016		
	Total	7.618	490			



Appendix D

Research tools

Gender and sexuality diversity in Thailand: Preparing for more inclusive teacher education programmes

Phase 1: Qualitative study

Research objectives:

1. to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations
2. to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities
3. to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers.

Interview questions (for lecturers)

Research objective 1:

to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations

1. How does your curriculum address the inclusion of diverse genders and sexual orientations in English language teaching? *Could you provide specific examples of specific modules or topics or texts that you include?*
2. How do you approach teaching about diverse genders and sexual orientations in your classrooms?
3. What pedagogical strategies do you use to create an inclusive environment for students of all gender identities and sexual orientations? *Could you share a specific classroom activity or lesson plan that you found particularly effective in fostering inclusivity?*
4. How do you ensure that your assessment methods are inclusive of students with diverse gender identities and sexual orientations? *Can you describe specific steps you take to ensure inclusivity in your assessment design or grading practices?*
5. What measures do you take to ensure that your assessments are fair and unbiased towards students of all gender identities and sexual orientations?

Research objective 2:

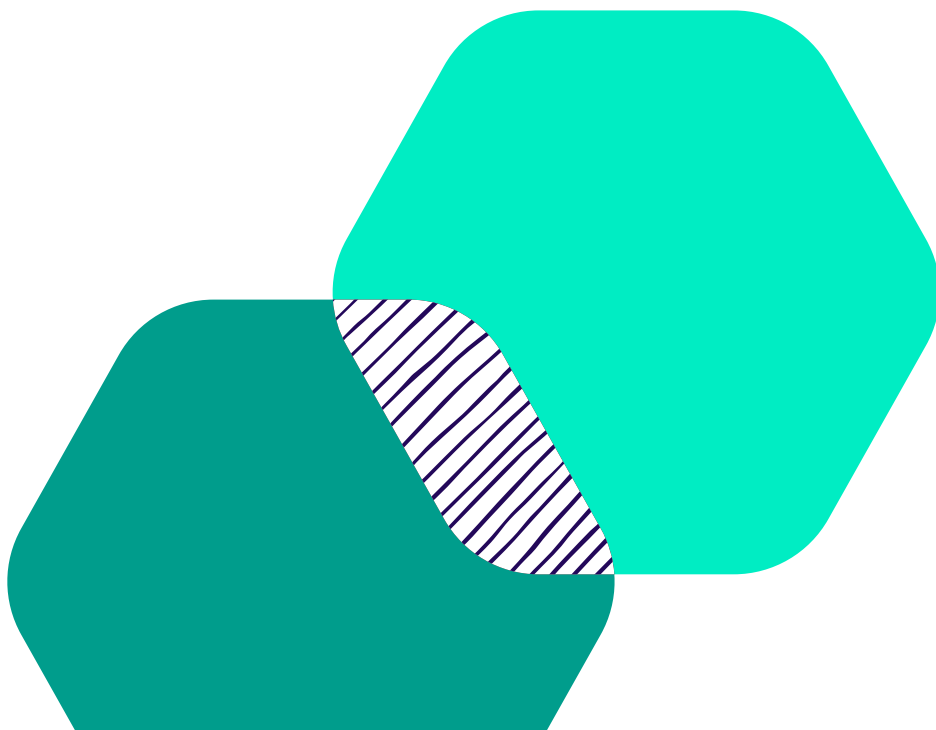
to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities

1. How do you stay updated on current research and best practices in teaching students of different genders and sexualities?
2. How does your programme prepare students to create and manage an inclusive classroom environment for gender and sexually diverse students? *Could you share specific examples of training or resources you provide to students?*
3. What kind of professional development opportunities do you offer to students to enhance their understanding of gender and sexuality issues?
4. What methods do you use to gather feedback from students on their preparedness to teach students of different genders and sexualities?
5. How do you assess the preparedness of students to address the needs of gender and sexually diverse learners in their future classrooms? *What methods do you use for this assessment, and how do you incorporate feedback from students themselves?*

Research objective 3:

to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers

1. How do you select teaching materials and resources that reflect diverse genders and sexualities for use in your programme? *Could you provide examples of resources that you have found particularly effective in representing the diversity of the LGBTQ+ community?*
2. What kinds of textbooks, articles or literature do you incorporate to address gender diversity and sexual orientation in your courses?
3. Can you provide examples of multimedia resources (e.g. videos, podcasts, websites) that you use to teach about diverse genders and sexualities?
4. How do you incorporate real-world examples and case studies related to gender and sexuality into your teaching materials?
5. In what ways are LGBTQ+ authors and perspectives integrated into the literature and materials used in your courses?



Interview questions (for students)**Research objective 1:**

to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations

1. How well do you think the curriculum in your English teacher education programme addresses issues of gender diversity and sexual orientation?
2. Can you provide examples of how topics related to gender and sexuality are integrated into your courses?
3. How relevant do you find the curriculum content related to gender and sexuality in preparing you to teach in diverse classrooms?
4. What teaching strategies have you learned in your programme that are effective in creating an inclusive classroom environment for students of all genders and sexual orientations?
5. Can you describe any classroom activities or lesson plans that were particularly effective in addressing issues of gender diversity and sexual orientation?
6. How do you ensure that the assessment methods of your programme are inclusive and fair to students of all genders and sexual orientations?

Research objective 2:

to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities

1. How do you feel your teacher education programme has prepared you to teach students of different genders and sexualities?
2. Can you describe any specific courses, workshops or training sessions that addressed teaching students of diverse genders and sexual orientations?
3. Can you share examples of content or lessons that have helped you understand how to support students of different genders and sexualities?
4. What additional topics or resources do you think should be included in the curriculum to better prepare you for teaching diverse students?
5. How have your practicum or student teaching experiences prepared you to address the needs of students of different genders and sexualities?

Research objective 3:

to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers

1. How would you describe the variety and inclusiveness of the teaching materials and resources provided in your teacher education programme?
2. Can you give examples of specific materials or resources that effectively address gender diversity and sexual orientation?
3. In what ways do the materials and resources used in the programme reflect the experiences and perspectives of individuals of different genders and sexualities?
4. Can you share examples of texts, multimedia resources or activities that highlight LGBTQ+ voices and issues?
5. What resources or support do you need to continue developing your ability to use inclusive materials in your teaching?

Interview questions (for administrators)

Research objective 1:

to analyse and evaluate the inclusiveness of curricula, pedagogies and assessment strategies in English teacher education programmes, especially in areas concerning diverse genders and sexual orientations

1. How does your institution define and prioritise the preparation of students to address the needs of gender and sexually diverse learners?
2. What specific policies or guidelines are in place to ensure that LGBTQ+ inclusivity is addressed in teacher education programmes? *Could you share examples of how these policies have been implemented in specific programmes?*
3. What specific steps has your institution taken to implement policies supporting the preparation of students to address the needs of gender and sexually diverse learners?
4. What pedagogical strategies are promoted within your institution to create an inclusive learning environment for all students?
5. How do you support faculty in developing and implementing inclusive teaching practices?
6. How do you ensure that assessment strategies are fair and inclusive of students of all genders and sexual orientations?
7. What professional development opportunities are available for educators to enhance their understanding and skills in teaching about diverse genders and sexual orientations?

Research objective 2:

to examine the teacher education programmes for student English language teachers in preparing them to teach learners of different genders and sexualities

1. How do the teacher education programmes at your institution define and prioritise the preparation of students to address diverse genders and sexualities?
2. What specific goals or objectives have been set to ensure that students are prepared to teach learners of different genders and sexualities?
3. How does your institution support and promote the preparation of students to teach learners of different genders and sexualities?
4. What policies or guidelines are in place to ensure that these topics are addressed in teacher education programmes?

Research objective 3:

to analyse the inclusive teaching materials and resources utilised in teacher education programmes for student English language teachers

1. What policies and guidelines are in place to ensure the inclusion of diverse LGBTQ+ representation in teaching materials and resources? *Could you share examples of how these policies have influenced the selection and development of teaching materials?*
2. Can you provide examples of how these policies have been implemented in the teacher education programmes?
3. How does your institution support faculty in selecting and/or developing inclusive teaching materials and resources?
4. How do you evaluate and monitor the inclusiveness of teaching materials and resources used in your English teacher education programmes?

Phase 2: Quantitative study

Research objectives:

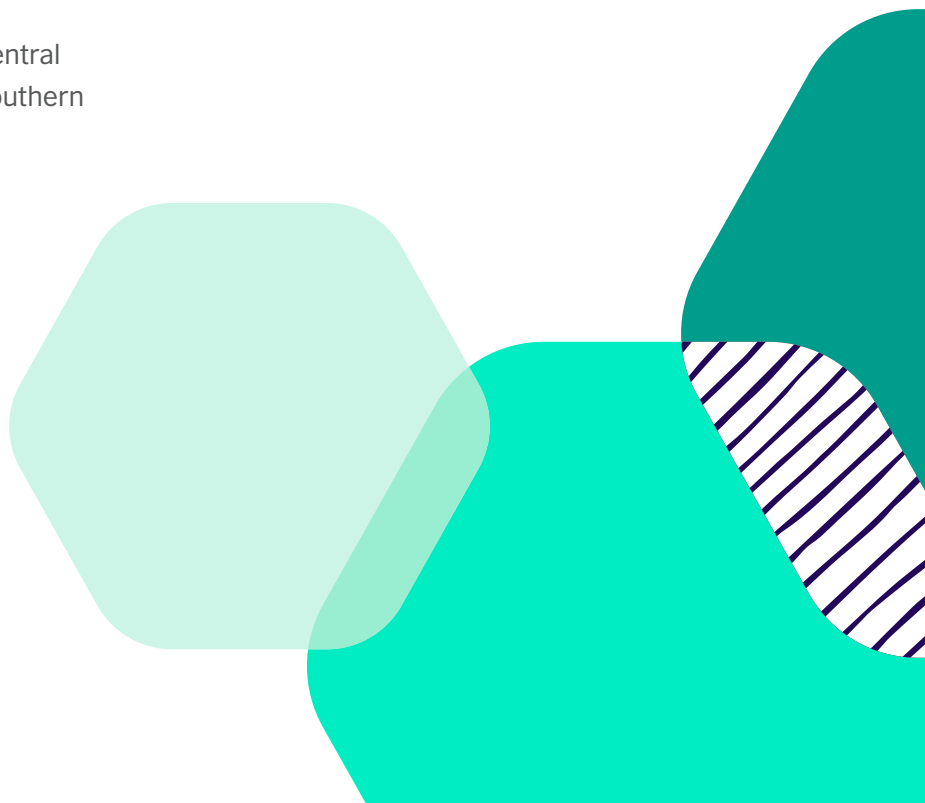
1. To investigate and compare the perception levels of student English language teachers, lecturers, administrators and policymakers towards inclusive teacher education training programmes.

This is a *tentative questionnaire* aiming to survey and compare the perception levels of student English language teachers, lecturers, administrators and policymakers towards inclusive teacher education training programmes. All items in the questionnaire are constructed and based on the qualitative findings (first phase of the study).

Survey on inclusive teacher education training programmes

Part 1: General information of respondents

1. Gender
 - 1. Male
 - 2. Female
 - 3. LGBTQI+
2. Status of respondent
 - 1. student English language teacher
 - 2. lecturer at the higher education institution
 - 3. lecturer at the basic education institution
 - 4. administrator/policymaker at the higher education institution
 - 5. administrator/policymaker at the basic education institution
3. Type of university
 - 1. Public university
 - 2. Autonomous university
 - 3. Rajabhat university
 - 4. Private university
4. Region
 - 1. Northern
 - 2. Central
 - 3. Northeastern
 - 4. Southern



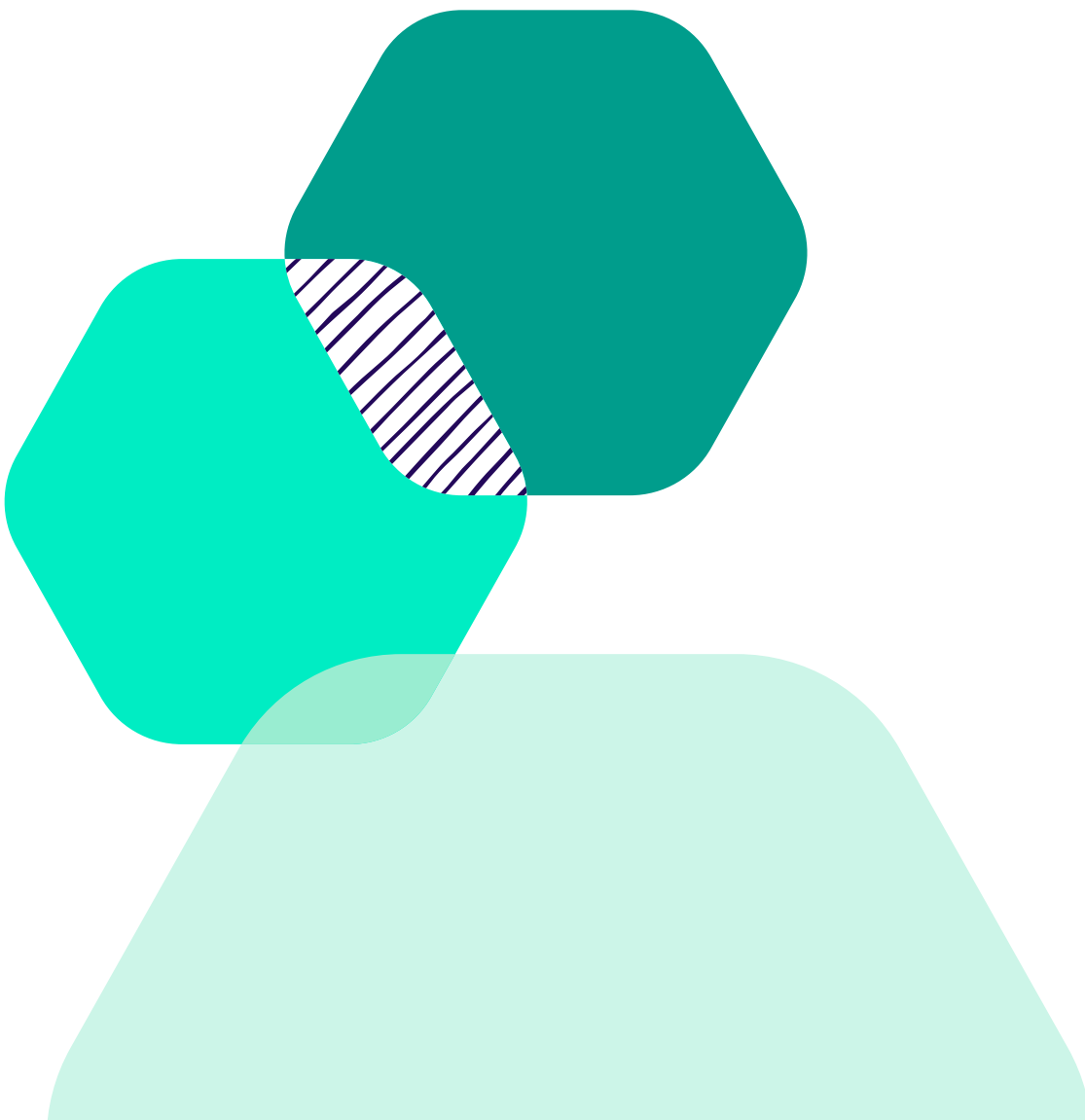
Part 2: Perception towards inclusive teacher education training programmes

Direction: Please rate your perception of inclusive English teacher education training programmes in Thailand by selecting a number from 5 to 1 to represent your opinion on each item. The meaning of each number from 5 to 1 is defined as follows:

5: Strongly agree 4: Agree 3: Neutral 2: Disagree 1: Strongly disagree

Inclusiveness of ELT curricula, pedagogies and assessment strategies	5	4	3	2	1
1. I think the curriculum of this programme adequately addresses issues related to diverse genders and sexual orientations.					
2. I think inclusive teaching methods are regularly incorporated into the instructional practices within this programme.					
3. I think assessment tasks in this programme consider the diversity of genders and sexual orientations among students.					
4. I think faculty members are adequately trained to integrate inclusivity in their teaching practices.					
5. I think the institution provides sufficient support and resources to promote inclusive education practices in this programme.					
6. I think that the programme adequately prepares students to understand and address issues of diverse genders and sexual orientations in their teaching.					
7. I think LGBTQ+ perspectives are integrated into the course materials and classroom discussions effectively.					
8. I think the programme enhances cultural competence by addressing issues of gender and sexual orientation diversity effectively.					
9. I think the programme promotes the creation of an inclusive classroom environment where all students, regardless of gender or sexual orientation, feel respected and valued.					

10. I think the course content includes diverse perspectives on gender and sexual orientation issues, enriching the learning experience.					
11. I think lecturers in this programme use inclusive language that respects different gender identities and sexual orientations.					
12. I think there are adequate opportunities for professional development focused on inclusive teaching practices related to gender and sexual orientation diversity.					
13. I think the programme encourages reflection on personal biases and assumptions regarding gender and sexuality, enhancing awareness among student teachers.					
14. I think teaching strategies in this programme are adaptable to meet the diverse needs of students regarding gender and sexual orientation.					
15. I think the programme fosters community engagement that promotes understanding and acceptance of diverse gender and sexual identities.					



Inclusive teaching materials and resources in English language teaching	5	4	3	2	1
1. I think resources addressing gender and sexual orientation diversity are readily available for use in teaching and learning.					
2. I think course materials include examples and content that reflect diverse gender and sexual identities effectively.					
3. I think there are sufficient professional development opportunities for faculty to enhance their knowledge and use of inclusive teaching materials related to gender and sexual orientation diversity.					
4. I think feedback from students and faculty is used effectively to adapt teaching materials and resources to be more inclusive of gender and sexual orientation diversity.					
5. I think faculty members are actively engaged in sourcing and utilising teaching materials that promote understanding of gender and sexual orientation diversity.					
6. I think student feedback indicates satisfaction with the inclusiveness of teaching materials and resources related to gender and sexual orientation diversity.					
7. I think resources on gender and sexual orientation diversity are easily accessible to faculty and students for teaching and learning purposes.					
8. I think media sources used in the programme reflect diverse perspectives on gender and sexual orientation effectively.					
9. I think lecturers use inclusive language that respects different gender identities and sexual orientations in teaching materials effectively.					
10. I think the programme encourages community engagement that promotes understanding and acceptance of diverse gender and sexual identities through teaching materials and resources.					
11. I think the curriculum design includes deliberate efforts to ensure that teaching materials and resources are inclusive of gender and sexual orientation diversity.					
12. I think there are established feedback mechanisms to evaluate the inclusiveness of teaching materials and resources related to gender and sexual orientation diversity.					
13. I think LGBTQ+ perspectives are integrated into teaching materials and resources effectively, enhancing learning experiences related to gender and sexual orientation diversity.					
14. I think there is sufficient support for faculty in implementing inclusive teaching practices that address gender and sexual orientation diversity through teaching materials and resources.					
15. I think the programme actively seeks ways to improve teaching materials and resources to better address gender and sexual orientation diversity based on feedback and evaluation.					

Preparation of students to teach students of different genders and sexualities	5	4	3	2	1
1. I think the programme provides adequate theoretical knowledge about teaching students of diverse genders and sexualities.					
2. I think the programme offers sufficient practical experiences that prepare students to teach diverse genders and sexualities.					
3. I think students develop adequate pedagogical skills to address the needs of students with diverse gender and sexual orientations.					
4. I think mentors provide constructive feedback to students on their ability to teach students of diverse genders and sexualities.					
5. I think students can engage in self-reflection regarding their biases and assumptions related to gender and sexuality, enhancing their teaching practices.					
6. I think the programme creates a supportive learning environment where students feel comfortable discussing issues related to gender and sexual orientation diversity.					
7. I think students are actively engaged in learning activities that promote understanding of diverse gender and sexual identities.					
8. I think the programme integrates inclusive teaching practices effectively in preparing students for teaching diverse genders and sexualities.					
9. I think students collaborate with community organisations that promote understanding and acceptance of diverse gender and sexual identities.					
10. I think the programme continuously improves based on feedback to better prepare students for teaching students of diverse genders and sexualities.					
11. I think awareness programmes on gender and sexual orientation diversity are integrated into the curriculum effectively.					
12. I think students feel adequately prepared to address issues related to gender and sexual orientation in their future classrooms.					
13. I think there are sufficient professional development opportunities for students focused on inclusive teaching practices related to gender and sexual orientation diversity.					
14. I think student support services effectively address the needs of students regarding issues of gender and sexual orientation diversity.					
15. I think evaluation processes in the programme assess the ability of students to promote inclusive environments for diverse genders and sexual orientations.					

Appendix D

AF 04-03



Institutional Review Board for Human Subjects Research, Sirindhorn College of Public Health, Yala
 91 Thetsaban 1 Road, Sataeng Sub-district, Mueang Yala District, Yala 95000, Thailand
 Telephone 0 7321 2863 to 131 Fax 0 7321 3234 E-mail: research.scphyl@yala.ac.th

Certificate of Approval

Project Title	Inclusive Teacher Education for Gender and Sexuality Diversity in Thailand: A Study of Curriculum, Pedagogy, and Assessment		
IRB No.	SCPHYLIRB-2567/568		
Principal Investigator	Dr. Apirat Akaraphattanawong		
Affiliation of PI	International Language Teaching Department, Faculty of Education, Silpakorn University		
Type of Review	Expedited		
Initial Review Date	05 August 2024	Review Date	07 August 2024
Approved Date	22 August 2024	Expiration Date	22 August 2025


Document Reviewed:


1. Study protocol
2. Research instrument
3. Participant information sheet
4. Informed consent form
5. Curriculum Vitae of principal investigator/colleagues


The Institutional Review Board for Human Subjects Research, Sirindhorn College of Public Health, Yala (SCPHYL IRB) has approved the aforementioned study in compliance with the international guidelines for human research protection according to regulations, guidelines and relevant laws

Notes :

1. Submission of a progress report 22 February 2025 AF 03-19 Form
2. Submission of a final report 22 September 2025 AF 03-20 Form
3. If the research process is changed after approval has been grant, adjust the details. AF 07-01 Form
And AF 07-02
4. If the research is not completed within the approval period, the research may request an extension time. AF 03-18 Form


 (Mr. Awirut Singkun)
 Secretary of the Institutional
 Review Board




 (Asst. Prof. Dr. Phakkhanat Weerakhachon)
 Chairperson of the Institutional
 Review Board

(The certificate is embossed with the college's emblem at the authorized signatory position.)

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